

HATIM'S TALES

KASHMIRI STORIES AND SONGS

PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS, VOCABULARY, INDEXES, ETC.

BY SIR GEORGE A. GRIERSON, K.C.I.E.

WITH A NOTE ON THE FOLKLORE OF THE TALES BY W. CROOKE, C.I.E.

Mith a Frontispiece

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INDIAN TEXTS SERIES

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TO THE MEMORY OF

PANDIT GOVIND KAUL

WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION EVER FURTHERED KASHMIRIAN RESEARCHES

DEDICATED

IN SINCERE AFFECTION AND GRATITUDE.





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PREFACE

THESE pages have to be written many years after the Kāshmīrī text, here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of may Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguisme interest which may be claimed for them. It has thus become passible to the confine the preface he has asked for to a brief account in the arcumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian schools to all find, the late Pandit Gövind Kaul, whose devoted assistance was largely instrumental in rendering them of value for incorpials research, and whose memory this volume is intended to the

My interest in the language and folklore of Landaur directly arose from the labours which, during the years 1853. In I devoted, mainly in the country itself, to the preparation of the critical edition of Kalhana's Chronicle of the Kings of Kalhana's and the my commentated translation of it. The elucidation of the manufacturarian questions which these tasks implied, and tipo various ways constituted their chief attraction for me, we possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archaeological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

¹ See Kalhana's Rājataranginī, or Chronicle of the Kings of Kashmir, edited by M. A. Stein, Bombay, 1892, fol.; Kalhana's Rājataranginī, a Chronicle of the Kings of Kasmīr, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.





of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during the between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative at achment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation of the properture of the second assistants at Srīnagar and wherever the schared my tours and campings.

Meanwhile Corge Grierson had commenced his expert linguistic reas concerning Kāshmīrī. They were, for the first time, to a charstrate the full interest of the tongue and the true charges of as relationship on the one hand to the Indo-Aryan verices and on the other to the language group, called by him " ardic" or " Piśaca", the separate existence of which, with Aryan branch, he has the merit of having clearly established. His Kashmiri studies were at the start directed positive towards the publication of the remarkable works by the late Pandit Isvara Kaul had endeavoured to fix phones, grammatical, and lexicographical standards for that conceived to be the literary form of Kashmiri. There every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Pandit grammarians. Pandit Govind Kaul, though a close personal friend of Pandit Isvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.





I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my Rājataranginī labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important Lahara tract of old Kashmir) and of folklore texts. Tilawon had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Panzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Pandit Govind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His répertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of





speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhaṇa's Chronicle it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic





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recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task. and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Pandit Govind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hatim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kashmiri spelling current among Śrīnagar Pandits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-forword version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Pandit Gövind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Pandit Gövind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Pandit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to



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us both, and in the peaceful seclusion of my alpine camp. But my big Rājataranginā task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaui's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Pandit Gövind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Pandit Kāsī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmīr labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmīr, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

' It was the solution I had hoped for all along, and realizing





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how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Pandit Govind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Pandit Govind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmir has always been appreciated by me as a special favour of Fortune. or-to name the goddess under her own Kashmirian form-of Śāradā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmir to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous





observation, and distinct interest in the practical affairs of the country. Kalhana himself, the author of the Rājataranginī, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features. In Pandit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.²

Pandit Gövind Kaul was born in 1846 as the eldest son of Pandit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Pandit Balabhadra's own father, Pandit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghan rule in Kashmir. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jägir, and this was allowed to continue when Mahārāja Ranjit Singh's conquest in 1819 established Sikh dominion over Kashmir. Pandit Birbal Dar, his patron, had held an influential administrative position already under the Afghan régime. But he incurred the suspicion of 'Azīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmir to the Panjab. Of the adventurous escape which he made with

¹ Cf. the sketch I have given of the information to be gathered from the Rājataranginā about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

my translation, i, pp. 21 sqq.

For the account here presented I have been able to utilize a series of notes which Pandit Gövind Kaul's son, Pandit Nilakanth, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Pandit Gövind Kaul has proved useful.





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his young son Paṇḍit Rājakāk, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Raṇjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.¹

The high administrative posts which Pandit Bīrbal, and after his death his equally capable son Pandit Rājakāk, held during the period of Sikh rule in Kashmīr (1819-46), necessarily assured a prominent social position and relative affluence also for Pandit Taba Kaul and his son Pandit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Pandits of Kashmir. But the far reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmir at the close of the First Sikh War, in 1846, led to the loss of the family's Jagir and threw a heavy strain upon Pandit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Sastras could secure, and maintaining throughout his long life a dignified retirement,2 Pandit Balabhadra succeeded not only in giving his

² During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Sringran.

¹ Pandit Bīrbal is said to have been personally present at the fight on the Divasar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Azīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Pandit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.





three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Pandit Birbal as heads of the Dar family. Pandit Rājakāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract When conditions had become more settled under of Drava. the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmir, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmir through successive historical periods, he had taken care to secure for his son, Pandit Rāmjīv Dar (circ. 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Pandit Rāmjīv Dar that Pandit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Sāstras. Pandit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern





Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjīv gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjīv did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Pandit Govind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmir learning he had devoted particular efforts to the study of the Alamkāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed in-He was thoroughly at home also in Vyākarana, exhaustible. Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Poranas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindi. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Pandit Gövind Kaul and the late Pandit Sahajabhatta, who was to become another of my Kashmir assistants, and that





among the works undertaken, but never finished, there was also a Hindi translation of the Sanskrit Chronicles of Kashmir.

In 1883 Pandit Rāmjīv Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Raņbīr Singh's death in 1886 and the first of the reign of his son and successor were for Kashmir a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāthaśālā, maintained by the Darbar at Śrīnagar, on scant pay-and that often in arrears-Pandit Gövind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Pandit Gövind Kaul's attainments and of the help he had rendered, directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Srīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Pandit Gövind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

¹ Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the Journal Bombay Branch, R.A.S., 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Pandit Govind Kaul's shrewd identification of the old local name of Leb (Loh in the Rājat.), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."





and commentary of Kalhana's Chronicle of Kashmir. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archeological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Pandit Gövind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Pandit Govind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana's Chronicle of Kashmir, for which Pandit Govind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the Rajatarangini, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.1

Nor need I give here details regarding the large share taken by Pandit Gövind Kaul in another important if not equally

¹ Cf. Kalhana's Rājataranginī, ed. Stein, p. xvii; Kalhana's Rājataranginī, transl. Stein, i, pp. xvii, xxii sq.





attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbīr Singh's enlightened care, had been formed at the Raghunath Temple Library at Jammu. The support I received from successive British residents in Kashmir, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Raja Pandit Sūraj Kaul, then Member of the Kashmir State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Pandit Govind Kaul and our common friend the late Pandit Sahajabhatta. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.1

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Pandit Govind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Sastras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the Rajatarangini

¹ See Stein, Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmir, Bombay, 1894, pp. vi sq., xi.



text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as Māhātmyas, later Chronicles, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmir would be allowed by Pandit Govind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Pandit Ramjiv Dar. Though for various practical reasons I had but little occasion to use Pandit Govind Kaul in that rôle of travelling camp literatus which made his worthy Chinese epiphany, excellent Chiang Ssu-yeh, so invaluable to me during my Central-Asian explorations of 1906-8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Pandit Gövind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and





indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23. MERTON STREET, OXFORD. September 21, 1917.





INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mohand Marg, in Kashmir, by Hātim Tilawôñⁿ, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Pandit Gövinda Kaula, and were read again by Sir Aurel with Hatim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gövinda Kaula recorded it in the Nagari character, not phonetically, but spelling the words in the manner customary among Kashmir Pandits of Śrinagar. While there are necessarily considerable differences in the representation of Hatim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gövinda Kaula added an interlinear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmīrī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmīrī Paṇḍits, gives what is perhaps the only opportunity in existence





for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view

to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmīr in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwīs, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gövinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows: Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gövinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Pandit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,



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each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.1 Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gövinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gövinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultan Mahmud of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalman religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmir by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār² (No. vi). The

² It is, of course, quite different from the long Kāshmīrī Yūsuf Zulaikhā, of Mahmūd Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

¹ In regard to this point we may compare Nöldeke's words in a review of Prym & Scein's account of the Dialect of Tur 'Abdin (ZDMG. xxxv, 221):
¹ Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird : ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämmtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."





second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

I

ON THE FOLKLORE IN THE STORIES

By Mr. W. CROOKE

This collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

I. MAHMUD OF GHAZNI AND THE FISHERMAN

In this story the Sultan Mahmud, famous for his series of raids in Northern India, like the Khalifah Harun-al-Rashid, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly



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a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad," where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nür al-Dīn 'Alī and the Damsel Anis al-Jalis", where the Caliph becomes partner of Karīm, the fisherman.²

II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the Pancatantra, of which numerous variants have been collected by M. E. Cosquin.3 Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see The History of the Forty Vezirs, translated by Mr. E. J. W. Gibb, in which a king learns a charm from a Darvesh and communicates it to his Wazir, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazir." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjab, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

* London, 1886, p. 313.

¹ Sir B. Burton, The Book of a Thousand Nights and a Night, ed. 1893, vi, 296 ff.
² Ibid., i, 356 ff.

⁵ Les Mongols, pp. 25-6; cf. C. H. Tawney, Kathā-Sarit-Sāgara of Sōmadēva, i, 21.





carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings. The parrot in the tale under consideration is what has been called "The Life-Index" of the king.

III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the Linguistic Survey of India.3 In the Jataka 4 the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Somadeva, "The Story of the Wife of Sasin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhaksa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.5 The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince." 6 Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

Panjab Notes and Queries, iii, 166. On the question generally, see
 W. Crooke, Popular Religion and Folklore of Northern India, 2nd ed., i, 231 ff.
 Sir R. Temple and Mrs. F. A. Steel, Wideawake Stories, ed. 1884, 404.

³ Vol. ix, pt. iii ("Bhil Languages and Khandesi"), pp. 304 ff. (specimen of Labānī from Kangra).

<sup>Cambridge translation, v. 234.
Kathā-Sarit-Sāgara, ii, 97, 116 ff.
Sir R. Burton, op. cit., i, 66 ff.</sup>



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the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjari, daughter of the king of the Vidhyādharas, marries her by the Gandharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.1 With this may be compared Somadeva's stories: "The King who married his dependent to the Nereid," and "Yasah Kētu, the Vidhyādharī Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnar the Seaborn and her Son, King Badr Bāsim of Persia".2

V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident - the Language of Signs. In the tale of "The Prince and the Vizier's Son",3 the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rāni, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lota, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "'Azīz and 'Azīzah",4 in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

¹ W. A. Clouston, The Book of Sindibād, 309 ff.

² Kathā-Sarit-Sāgara, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

3 C. Swynnerton, Indian Nights Entertainment, 167 ff.

⁴ Burton, op. cit., ii, 196 ff.





is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwali", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwalī, cuts his finger and rubs salt into the wound.

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, Der Kluge Vizier, ein Kaschmirischen Volksroman.2 This episode assumes various forms. Somadēva's "Story of Saktimatī", Samudradatta is arrested with another man's wife in the temple of the Yaksa, Manibhadra, and both are placed in confinement. The wife of Samudragupta, Saktimati, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabi, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qazi's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.4

VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

¹ W. A. Clouston, A Group of Eastern Romances and Stories, 318.

^a Zeitschrift des Vereins für Volkskunde, Berlin, 1908, pp. 169 ff., 379 ff. ^b Kathā-Sarit-Sāgara, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the Bahār Dānish, Nov. vii, pt. iv of Bandello, Novelle; H. H. Wilson, Essays, i, 224; and Miss R. H. Busk, Sagas from the Far East, 320.

Burton, op. cit., xi, 384.



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"Yūsuf and Zulaikha" by Abū'r-Rahmān Jāmī; "Khusrau and Shirin" by Nizāmu'd-Dīn, who was the author also of "Majnun and Laila". In the Qur'an 1 Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.2 In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmir.3 In some of the Kashmir tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland. 4 Dr. Hartland adds: "I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bapa, the hero of the Guhilots of Mewar, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice." 5 Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rajput traditions.6 The Nagasias and Kharias of the Central Provinces tell similar legends. A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.8 In a Nubian story a blackbird decides the choice of a queen by settling on her head.9 We have a good example in Somadeva: "In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king." 10

10 Kathā-Sarit-Sāgara, ii, 102.

¹ Surāh xii, 23-5.

² Genesis xli. 3 J. H. Knowles, Folk-tales of Kashmir, 17, 159, 169 f, 309.

Ritual and Belief, 1914, 30 ff.
 R. V. Russell, Tribes and Castes of the Central Provinces, 1916, iv, 462 : quoting D. R. Bhandarkar, Journal Asiatic Society of Bengal, v, p. 167, 1909. Annals of Rajasthan, Calcutta reprint, 1884, i, 313; ii, 282, 384.

Russell, op. cit., iv. 258; iii, 445.
 De Zeltner, Contes du Sénégal et du Niger, Paris, 1913, p. 36. 9 Journal Royal Asiatic Society, xliv, 410.





VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "'Alī Nūr-al-Dīn and Miriam, the Girdle Girl".1 "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood. which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it mouned and resounded, and after its old home yearned, and it remembered the water that gave it brink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets "--for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes". The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs". Often procrastination serves to avert an inauspicious measure," says Sōmadēva.4

Burton, op. cit., vii, 16 f.; ef. xi, 267.
 Knowles, op. cit., 166, 423.

Knowles, op. cit., 166, 423
 Burton, op. cit., ix, 54.
 Kathā-Sarit-Sāgara, i, 279.



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The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvatī. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Taksasila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.1 The same authority refers to the tale of Sarangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.2

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the Anwār-i-Suheli, the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.⁴

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

² Ibid., xxx f.; quoting H. H. Wilson, Catalogue of the MacKenzie Manuscripts.

¹ W. A. Clouston, The Book of Sindibad, Intro., xxix f.; quoting Orient and Occident, iii, 177.

³ vi, 3, Jarrett's edition (Calcutta, 1880), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

⁴ Lal Bihari Day, Folk-tales of Bengal, ed. 1912, pp. 43, 141, 146.





that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"1; and he quotes the following parallel from Baluchistan: 2 "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalman country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawan folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms. in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

1 Knowles, op. cit., 36 ff.

² Baluchistan Census Report, 1911, p. 63, § 107.



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earliest version appearing in Pausanias.¹ It appears in the Gesta Romanorum, No. 26 (Herrtage, p. 98). In the Book of Sindibād it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.² In the Pancatantra³ and Hitopadēśa⁴ it is a mungoose which attacks the snake, and in Kalilah and Dimna a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".⁵

The account of the shrine erected to the faithful dog in Baluchistan already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Mandhi. And in this temple is the image of a dog. This temple is in the Drug District, four miles from Balod. A similar story is told of the temple of Kukurra Math in Mandlä." A similar tale has been localized at Röhisä in Kāthīāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrasar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day." The tale has migrated as far west as Ireland and as far east as China.8

X. THE TALE OF RAJA VIKRAMADITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, The Book of Sindibād, 236-41, 329, 359. But there is a much fuller account in Clouston, Popular Tales and Fictions, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in The Seven Sages of Rome, edited by K. Campbell, New York, 1907, pp. lxviii-lxxxii. In the Welsh Fables of Cattwy the Wise the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

² Clouston, 56 f.

3 Book v, Fab. 2.

4 Book iv, Fab. 13.

5 Kathā-Sarit-Sāgara, ii, 90 f.

6 R. V. Russell, Tribes and Castes of the Central Provinces, ii, 189 f.

⁷ Bombay Gazetteer, viii, 641.
⁸ W. C. Borlase, The Dolmens of Ireland, iii, 881 f.; H. A. Giles, Strange Stories from a Chinese Studio, ii, 261.



of Tobit, in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues. It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.

XII. THE TALE OF THE AKHUN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India, of which the following is a copy: "There was a Thakur who had nothing to eat in his house, so he said to himself, Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thakur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.' 5 Straightway, the omen-bird passed her hand

¹ Chaps, vi-viii.
² Lal Behari Day, op. cit., 96.
³ Folk-lore, ix, 226.
⁴ Vol. ix, pt. i, 351.

boliviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.





over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's Specimens.1 The frog takes the form of a barber and overtakes the Thakur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thakur service under the king, on a salary of a lakh of rupees. The king's barber persuades the king to set the Thakur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thakur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thakur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thakur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course. burned to death, and the king and the Thakur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perraults' famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.2

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

Allahabad, 1898.

² J. A. MacCulloch, The Childhood of Fiction, 225 ff., and other references in the Index.

¹ G. Macalister, Specimens of the Dialects spoken in the State of Jeypore,



and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?" 1 Again, in the "Tale of the King who kenned the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".2 Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.3

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Krishna when he takes the garments of the Gopis as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.4 Again, we have the incident of the ruby emitting a brilliant light, a lieu commun in Eastern and Western folk-tales. one of Somadeva's stories, "The Brave King Vikramaditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires ". 5

¹ Burton, op. cit., viii, 16.

² Ibid., ix, 139. 3 Ibid., x, 364.

⁴ The Science of Fairy Tales, 255 ff. Cf. in the "Arabian Nights", "The Story of Janshah", and "Hassan of Bassorah" (Burton, op. cit., iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages (Clouston, The Book of Sindibād, 372 ff.).

Kathā-Sarit-Sāgara, i, 327.



INTRODUCTION

At every word the fairy Lalmal speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Somadeva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it -Dr. Köhler in his note on this tale gives many European In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth." 1

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.3 Sulaiman, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Amīnah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaiman is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'an.3

In the tale of "Vinitamati who became a Holy Man", in Somadeva's Collection, the Yaksa gives the hero a ring which averts all calamities known as īti, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;4

¹ Ibid., ii, 453.

² Knowles, op. cit., 23. ³ Sürah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

⁴ Kathā-Sarit-Sāgara, ii, 173.





and in another tale, "Śridatta and Mrgankavati," we have a magic ring which counteracts the effects of poison.1

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"-the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".2 The technical phrase in folktales from the Indian plains is manush-gandha, "the smell of man's flesh." In a Panjab story, the tale of "Lal Badshah, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood." 3 In a Bengal story the Rāksasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!"

with the same meaning.4

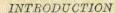
This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:5 "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbare, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

² J. Grimm, Teutonic Mythology, ii, 486.

3 Swynnerton, op. cit., 335. 4 Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch,

¹ Ibid., i, 61.

op. cit., 305, n. Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (Folklore, xix, 156) I have collected several parallels.





them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (De Nugis Curialium, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Somadeva's "Story of Sivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Sivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.1 In the Kashmir story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rāksasī, telling her to kill the lad, but a fagir reads it and tears it up.2 In the Panjab story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.3 In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.4 We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.5 Similar to this is the action of the Sultan in the story of "Ahmed the Orphan".6 In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.7

Sir G. Grierson reminds me that there is a good version of

² Knowles, op. cit., 48. ³ Temple-Steel, Wideawake Stories, 103.

7 Burton, op. cit., xii, 68.

¹ Kathā-Sarit-Sāgara, i, 27 f.; cf. the tale of Parityāgasēna (ibid., i, 353).

<sup>Lal Bihari Day, op. cit., 116.
Indian Fairy Tales, 53, 184.
Clouston, The Book of Sindibād, 138.</sup>





the "Letter of Death" tale in the Bhakta-māla, in which Dhrstabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein." But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhṛṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (visa) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Visaya. Ink made she with the collyrium of her eyes, and after the word visa, poison, added she but one little syllable yā, so that viṣa became viṣayā." So Visayā was married to Candrahāsa, and the plot laid by the vile Dhrstabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".²

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents.³

¹ See his article, "Gleanings from the Bhakta-māla": JRAS. April, 1910, p. 295.

p. 295.

The Childhood of Fiction, 432 ff.

Science of Fairy Tales, 40 ff.



INTRODUCTION



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A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights". In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean. ²

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puṣpaka.³ We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.⁴ The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".⁵

W. CROOKE.

II

ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gövinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmīrī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gövinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word pöda, manifest, is written uz in ii, 1, and utz in iii, 8; korun, he made, is written and in iv, 6, but and in vii, 4, although he writes and in the very next line; ôsu, he was, is written and in ii, 4, but and and in ii, 5. It is evident that to reproduce such spelling would render this work of little

Burton, op. cit., i, 147; iii, 415 ff.
 Lal Bihari Day, op. cit., 130, 116.

³ J. Dowson, Classical Dictionary, 174.

Kathā-Sarit-Sāgara, i, 259, 392; ii, 258, 553.
 Burton, op. cit., x, 249, who gives parallels.





use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmīrī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his Kaśmīraśabdâmṛta, or Kāshmīrī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmīrī, such as my Essays on Kāçmīrī Grammar, my Manual of the Kāshmīrī Language, and the Kāshmīrī—English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ī, उ u, ज ŭ, ए ē, ऐ ai, ओ ō, औ au.

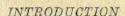
क ka, ख kha, म ga, ङ na.

च ca, क् cha, ज ja. ञ ñĕ.

त्र tsa, क्र tsha, ज़ za.

ट ta, ड tha, ड da, ण na.

त ta, ध tha, इ da, न na.





प pa, फ pha, ब ba, म ma. य yĕ, र ra, ख la, व va, wa.

श्र she, स sa, ह ha.

It will be observed that the above agrees with the ordinary system of transliterating Nagari, with the following exceptions:—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters and ware each used only as a member of a conjunct consonant before a letter of its own class, as in nha, nha, nha, nha, nha, nha, nha. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the n, more especially because, in the Persian character, n, n, and n are all represented by ...

- (3) After the letters \exists , \exists , and \lnot , the letter a is always pronounced \check{e} . Hence, I have transliterated them $\~{n}\check{e}$, $y\check{e}$, and she respectively. For \lnot I use she instead of $\check{e}\check{e}$; as in Kāshmirī the sound of this letter is the same as that of the Persian $\mathring{\omega}$. The letter not only represents a Persian $\mathring{\omega}$, but also the Indian \lnot and \lnot , the sound of all three having been conflated into one sound, that of the English sh in "shell". Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter \lnot . This, however, is only Pandits' affectation, who pretend that they ought to write \maltese , not \maltese , a flower, because there is a \lnot in the Sanskrit \maltese
- (4) Attention may be called to the affricative letters $\exists tsa$, $\exists tsa$, $\exists tsa$, and $\exists tsa$. The letter tsha is the aspirate of tsa, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".
- (5) The short vowels \check{e} (except in the cases of $\tilde{n}\check{e}$, $y\check{e}$, and $sh\check{e}$) and \check{o} are represented by \check{u} and \check{a} respectively. They never commence a syllable. In other words, when \check{u} and \check{a} follow a consonant they are pronounced \check{e} and \check{o} respectively. Thus \check{u} is $k\check{e}$, not $ky\check{e}$, and \check{u} is $k\check{o}$, not kwa. Some Kāshmīrīs, especially Hindūs, always sound \check{e} and \check{e} as if there were a half-pronounced \check{g} before them, so that in their mouths \check{u} sounds as $k^{\check{u}}\check{e}$ and \check{u} as $k^{\check{u}}\check{e}$. The vowel \check{e} is generally sounded like the e in "met" and the vowel \check{o} like the o in "hot".

The various matra-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's Essays and Manual.



GL

क्वा kak. कि ki. कि ki. कि ki. कि ki. कि ki. कि ki.

The vowels a and c can never end a syllable.

The various modified, or aprasiddha, vowels are represented and sounded as follows:—

a w	ritten as in	কাক্	kak, and s	ound	led like	a very s	hort a.
â	, ,,	वंवि	$k^{\dot{a}}k^{i}$,	,,	5,5	,,	à.
0	>>	क्व	$k^{o}k^{u}$,	,,	,,	,,,	0.
Ü	***	वंब	kükü,	"	,,	,,	ü.
a	12	ऋज्ञ	ak^ak ,	39	somethi	ng betw	reen a and o.
à	73	ऋं वित	$\tilde{u}k^i$,	**	like	ai in aik	.i.
0	7.5	अंक	oku,	,,	,, t	he first	
						" p	romote".
ü	"	अंकू	$\ddot{u}k^{il}$,	,,	,, 8	German	n ü.
ö		आंक्क्	ökak,	,,	,, I	rolonge	d German ö.
"	.33	चांनि	$\ddot{o}k^{i}$,	,,	,,		,,
,,		चांक	ök ⁱⁱ ,	**	,,		,,
yu	egr. F.	विकु	kyuku,	"	as	vritten i	n the Roman
уй	,,	कीकु	kyūk ^u ,	n	as v		n the Roman
ĕ	- ,,	वयंक्व	kěkak,	,,	like	ĕ.	
ĕ	"	क्यंकि	kěki,	,,	31		
yo	n	क्यंकु	kyoku,	,,	as	written.	
ě	,,	क्यंक्	kěků	,,	son	ething 1	ike vü.
ŏ	,,	क्षंक्	kŏkak,	,,	nea	rly the	same as o.
ŏ	23	क्षेवि	kŏki,	,,	like	an ord	inary ö.
ŏ.v.o	**	क्षेत्र	köku,	,,	nea	rly the	same as o.
ö	77	वाक	kŏk ^ū ,	"	nea	rly the	same as ü.
ó	"	नोनु	$k\delta k^u$ (for	वा	10		te the aw in
						"awful	
ũ	"	কি					a much pro-



INTRODUCTION



As explained in the Kāshmīrī Manual, the sounds of $\check{\epsilon}$ and $\check{\delta}$ are not affected by i-mātrā, and hence, in this case, no discritical marks are given to them in the Roman character, although they are marked as aprasidaha in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his \hat{a} to my δ , provided that this was always done, that \hat{a} was never altered to any other letter, and that no other of his letters was also altered to δ .

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English ts is represented in my system by ts and in his by ts. The sound which corresponds to that of the Persian â, and which in Nāgarī is written u, is written s by Sir Aurel Stein and sh by me. I have throughout altered his ts to ts and s to sh. Similarly, the sound represented by the Persian â is written z by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to zh, although the sound is not heard in Srīnagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of v or that of w, but something between both, sometimes, especially before palatal vowels, tending towards a v-sound, and sometimes, especially before u and before labial vowels, tending towards a w-sound. In my system I use both v and w for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by v, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his v's unchanged throughout.







Possibly his i and u are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hātim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hatim is not the same as that used in the Śrīnagar Kāshmīrī, with which alone I am familiar. Hātim has sounds, such as the a in "cancelled" (Sir Aurel's a, my a), which so far as I am aware occurs only rarely in Srinagar Kāshmīrī, and then only in monosyllables ending in an aspirated surd-e.g. in the Hindu pronunciation of krakh, a noise, but not in the plural kraka. Again, on the other hand, Śrinagar Kāshmīrī has two short o's-one, the first o in the English word "promote", which I represent by o, and the other the o in "hot", which I represent by o. Sir Aurel Stein's system knows only the latter of these, which he represents by o. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hatim's text gives the following results:-

On the one hand, some of Hātim's sounds have their exact equivalent in the Śrīnagar Kāshmīrī known to me. These are the a in "America", the \bar{a} in "father", the ai in "aisle", the e in "met", the \bar{e} like the a in "vale", the \bar{o} in "open", the u-in "put", the \bar{u} in "rule", the \bar{u} in the German "Kürze", and the peculiar Kāshmīrī \bar{u} , for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the e in "met" by e, while I use \bar{e} . On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle



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in Kāshmīrī pronunciation. One example will suffice. There is a modified \bar{a} , which Sir Aurel Stein represents by \bar{a} , and which he says is sounded like the u in "rut" prolonged. In Śrinagar Kāshmīrī the sound strikes my ear rather as a prolonged German ö, although many Pandits, in certain words, sound it almost like the o in "note", and I represent it by ö. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified a almost equally often has an altogether different sound—that of the aw in "awful"—which Sir Aurel represents by \hat{a} , and which I represent by δ . This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as poda, and which means "manifest", was sounded by Hatim as pada in ii, 1, and as $p\bar{a}da$ in iii, 8. At other times it was sounded as \bar{o} , here following the example of the Pandits to which I have just alluded. Thus my möjü, a mother, is Hātim's mōj in viii, 3, but $m\bar{a}j$ in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nagari spelling of Kashmiri Pandits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hatim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim:—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS TRANSCRIPTION

- a as in "America".
- a a very short a, but quite audible.
- ā as in "large".

 $^{^{1}}$ e.g. most Pandits pronounce the word $\it k\"om^a$, work, as if it rhymed with "home".





a as in "cancelled".

a very short a, having the quality of the u in "hut".

ā has the sound of the u in "hut", but long.

a as the aw in "awful".

ai as in "aisle".

āu practically equal to the diphthong au, like the ou in "sound", but sometimes heard as ā with a semiliquid v.

e as in "met".

 \tilde{e} as the a in "vale".

i as in "pin".

i a very short i, but quite audible.

as the i in "pique".

o as in "hot".

ā as the o in "open".

u - as in "put".

u a very short u, but quite audible.

ū as the u in "rule".

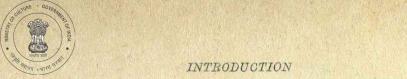
ü as in German "Kürze", Hungarian "üres".

a peculiar long vowel difficult to pronounce. See Kāshmīrī Manual, p. 17 (e).

A few remarks may be made upon the above.

The so-called mātrā-vowels are, as in my system, represented by small letters above the line. Thus a, i, u. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Srīnagar Kāshmīrī, this is true of a and i, but to my ear a final u is hardly audible, if audible at all. Pandits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that " is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in " in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are baguku (iii, 9) and votumot (vii, 29). The inaudibility of this letter is well illustrated by





words such as my $amyuk^u$, which becomes in Hātim's mouth am^uuk or amyuk in iii, 4, and a^im^uuk in xii, 17; and my dop^u , which is represented not only by dop^u (ii, 4; xi, 12), but also by dop (v, 9; viii, 1, 13; etc.), dup (xi, 2, 14; xii, 4), and even dup^a (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that u-mātrā is very rarely audible.

Regarding the sound represented by $\bar{a}u$, Sir Aurel Stein says that it is practically a diphthong $\bar{a}u$, like the ou in "sound", but is sometimes heard as \bar{a} with a semi-liquid v. As it struck me that possibly this u might be the equivalent of my w, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards gau, I am now certain that I do not mean w by the special u, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long \bar{a} [in $\bar{a}u$] quite clear of the u. This is all I wish to indicate by the marks I employed. It may be the semi-vowel v, but, in that case, it is exceedingly liquid." It will be observed that, as in gau above quoted, the u does not necessarily follow a long \bar{a} . Sir Aurel also occasionally writes an i, to which the same remarks apply.

The Kāshmīrī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmīrī grammar entitled the Kaśmīra-śabdāmṛta,¹ and by the present writer in his Essays on Kāçmīrī Grammar and in his Kāshmīrī Manual. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrīnagar, and hence by purists banned from līterary Kāshmīrī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

¹ Published by the Asiatic Society of Bengal in the Bibliotheca Indica.





others are additional forms allowed in Śrīnagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is $r\bar{a}tun$, to cause to seize, which is not in Iśvara Kaula's very full Dhātupātha. It is the causal of the verb ratun, which is of frequent occurrence. The other is the word $gw\bar{a}sh$, instead of $g\bar{a}sh$, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard na, not; but nu occurs once, and a poetical equivalent is nau.

In Persian the words $sh\bar{u}h$ and $p\bar{u}dsh\bar{u}h$, a king, sometimes appear with the \bar{u} of the final syllable shortened, so that we also find shah and $p\bar{u}dshah$. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmīrī rule, a short a after sh becomes \check{e} , so that we get both $sh\bar{u}h$ and $sh\check{e}h$ (in $sh\bar{u}hm\bar{u}r$ or $sh\check{e}hm\bar{u}r$, a python) and $p\bar{u}tash\bar{u}h$ and $p\bar{u}tash\check{e}h$. In the second word it will be observed that, as is frequent in borrowed words, the Paisācī Prakrit rule of hardening the sonant d to t is followed. On the other hand, Sir Aurel Stein always writes the word $p\bar{u}dsh\bar{u}h$ or $p\bar{u}dshah$ with a d. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmīrī of Śrīnagar.

As regards the vowel-sounds, Gövinda Kaula almost always indicates the same sounds as those recorded by Ísvara Kaula. According to the latter there is an important group of nouns ending in ar which indicate professions (iv, 99), such as $rang^ar$, a dyer; $sŏn^ar$, a goldsmith; man^ar , a lapidary, and so on. The only noun of this group occurring in the Tales is $sŏn^ar$, a goldsmith, and this G.K. persistently writes sŏnar, with a full a. In Kāshmīrī, when the vowel of a monosyllable is a followed by an aspirated surd consonant, the a takes the sound of the a in the English word "hat" (Essays, p. 6). Gövinda Kaula attempts to represent this sound in the word

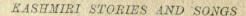




krakh, outcry, by \bar{e} , and writes $kr\bar{e}kh$. Possibly this represents a real variation of pronunciation. In villages a followed by i-mātrā is often pronounced i. G.K. has reproduced this in one instance in the word $panan^i$ (iv, 7), which he here writes panin, and which Sir Aurel Stein represents by pan^nen . Another instance of village pronunciation recorded by G.K. is the substitution of a for u in $\underline{tshananāwun}$ for $\underline{tshunanāwun}$, to cause to cast (x, 13).

In the Kāshmīrī of Īśvara Kaula the sound represented by \ddot{o} is changed to \ddot{u} before i-mātrā, i, or y. Thus from $k\ddot{o}d$, imprisonment, we have $k\ddot{u}d^i$, a prisoner, with a dative singular $k\ddot{u}dis$. G.K. never indicates this last change. Thus he writes $k\ddot{o}d^i$, $k\ddot{o}dis$; $s\ddot{o}ty$ or $s\ddot{o}tin$ for $s\ddot{u}ty$ or $s\ddot{u}tin$, with; $p\ddot{o}n\underline{t}syum^u$ for $p\ddot{u}n\underline{t}syum^u$, fifth.

As regards consonants we may first note that in the villages the letters d and r are frequently interchanged. This r is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like khālun or khārun, to mount; $w\bar{a}lun$ or $w\bar{a}run$, to bring down, in which r is in standard Kāshmīrī interchangeable with a dental l. We thus find that in the villages there is free interchange between a cerebral d and a dental r, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hatim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gövinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of d and r in several instances, such as $l\bar{a}run$ or lādun, to pursue; kūrā or kūdā, a daughter; mora or moda, the body; thürü-kani or thüdü-kani, backwards; tshādun or tshārun, to seek. In all these the standard form sanctioned by Isvara Kaula is the first of each pair. The examples moru and modu are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has d Sir Aurel often has r, and





SL

vice versa. This illustrates how nearly akin these two letters were as they issued from Hātim's mouth.

The pronunciation of the Persian letter \dot{j} $z\bar{a}l$ in borrowed words varies. Sometimes we have z as $k\bar{a}kaz$, paper, and sometimes d as in $k\bar{a}kad$, paper, and gudarun, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. $b\bar{a}tha$ for $b\bar{a}ta$, words (xii, 25), and $th\delta th^u$ for $t\delta th^u$, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of w in the word $gw\bar{a}sh$ for $g\bar{a}sh$, already mentioned. It is probably connected with the Sanskrit $k\bar{a}sassigma$.

In the declension of nouns there are a few examples of departure from the rules laid down by \bar{l} śvara Kaula. According to him the suffix of the indefinite article is $\bar{a}h$, as in $k\bar{a}l\bar{a}h$, a time. Musalmāns drop the h and write $k\bar{a}l\bar{a}$. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article $\bar{a}h$, \bar{a} . This is, however, rather a matter of spelling than one of pronunciation, as the h of $\bar{a}h$ is $h\bar{a}-\bar{e}$ $mu\underline{k}htaf\bar{a}$.

The singular agent of the first declension ends in -an, as in $ts\bar{u}ran$, by a thief. The word $s\bar{v}nar$ (for $s\bar{v}n^ar$), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is $s\bar{v}nar$, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Govinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hātim.

According to the rule laid down by I.K. the suffix un^u of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have $sapharun^u$, of a journey. More directly contrary to the rule is the phrase ash^tkun^u tab, the fever of love, in v, 10, a prose passage.

According to I.K. the plural agent of the first and fourth declensions ends in -au, and of the second and third declensions in -yau. G.K. very often writes these -av and -iv



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respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nagari character. Elsewhere in Kashmiri the diphthong au is at the present day pronounced exactly like o, and is, in fact, a superfluous letter. But in the plural agent the u of au is almost consonantal. Perhaps w would represent its sound better than u, but aw could not represent the sound of the au. Sir Aurel Stein generally writes this diphthong au, and this is probably the best way of representing the sound. In Kashmiri the sound of a is something between a labial (not a dento-labial) v and a labial w, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it v and sometimes w, a confessedly inaccurate, if convenient, method. The following are examples of the use of -av by G.K.: asmānav, doyav, khabardārav, malakav, nawav, nazarbāzav, phakīrav, pīrav, satav, tsōrav, tsūrav, yimav, zamīnav. These all belong to the first or fourth declension. For the third declension we have modariv, zaniv. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style. yimov for what I.K. would write as yimau, and this probably represents the pronunciation as nearly as the Nagari character (विमोन) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with au and yau.

The postpositions used are those commonly employed. Reference has already been made to the use of söty and sötin for sūty and sūtin. The word pĕṭh means "on", and pĕṭha "from on", but in x, 3 and x, 10 pĕṭha is exceptionally employed with the meaning of pĕṭh.

As regards pronouns, the proximate demonstrative pronoun yih, this, has a masculine form in the nominative singular, yuh (xii, 5) or yüh (ii, 9,11; x,12). In xii, 5 yuh, as masculine, is opposed to yih as feminine. Yih, of course, is also used in the masculine. These masculine forms yuh and yüh are not mentioned by I.K. There are a number of emphatic forms, viz. yihōy, yihuy, yuhuy, yöhay, yuhay (all masc.); yihay





(fem.); and various inanimate emphatic forms such as yiy, $y\bar{\imath}y$, and $y\bar{\imath}$. None of these are mentioned by $\bar{\mathbf{I}}.\mathbf{K}$.

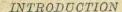
The defective pronoun noth, nomis, appears under the form nomis for the animate dative singular (v, 9; xii, 15). The other forms used (nom, noman, noman) all have of. The relative pronoun has its nom. sing. fem. yosa instead of I.K.'s yosa. Similarly the interrogative pronoun has its nom. sing. fem. kusa instead of kosa. Its inanimate dative singular is the regular form kath, with a colloquial form kathō (xi, 11).

The indefinite pronoun $k\bar{e}h$, anything, is pronounced $k\bar{e}h$ by Musalmans, and this is followed by Hatim. Similarly we have the Musalman $k\bar{e}ntsh\bar{a}h$ for $k\bar{e}ntsh\bar{a}h$, anything. There is a nom. plur. masc. $k\bar{e}h^i$ which is not given by $\bar{I}.K$.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring y, u has been changed to \check{e} , so that a masculine form appears under a feminine guise. These are $ch\check{e}y\check{e}y$ for $chuy\check{e}y$, if there is to thee (ix, 6), and $ch\check{e}y$ for chuy, he is verily (xii, 6). In one case $\check{o}s^i$, they were, is changed to $\check{o}s\bar{i}$, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus kar, make thou. But if a pronominal suffix is added, u is inserted as a junction-vowel, as in karu-n, make thou him. The explanation of this is that the 2nd singular imperative originally ended in u (as in *karu), and that this u has been dropped in the modern language. We have a survival of the old form in gatshu, go thou (xi, 11). To this also must be referred the forms khyuh (x, 5) and $khy\bar{o}$ (x, 12), eat thou. These represent the modern $kh\bar{e}h$ and an older $*kh\bar{e}hu$. The 2nd person plural imperative of $tr\bar{a}wun$, to let go, is $tr\bar{o}viv$. In x, 5 we have a variant $tr\bar{o}vyuv$. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in $h\ddot{o}$ (e.g. $karah\ddot{o}$) and the 3rd person singular in $h\bar{e}$ ($karih\bar{e}$). Musalmāns shorten these final syllables to $h\alpha$ and $h\breve{e}$ respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,





while we have karahö (viii, 11), we have also wuchaha (viii, 10), I should have seen; māraha-th (ii, 11), I should kill thee; wuchaha-n (ii, 5), I would see it. So, for the 3rd person, we have tsārihĕ (vi, 14), he might pick out; and shābihĕh (xii, 5), she would have been beautiful. The final h in the last is hā-ĕ mukhtafē.

In the past tenses we have, for the first past, the irregular $p\bar{u}run$, he put on (clothes), from pairun. For the second past and other pasts in $\bar{o}v$ there is a strong tendency to weaken the $\bar{o}v$ by the substitution of a short vowel. Thus gudariv (v, 9), it happened, for $guzary\bar{o}v$; gav (iii, 1), he went, for gauv; $kh\check{e}v$ (ii, 2), eaten, for khyauv; $p\check{e}v$ (viii, 9), he fell, for pyauv. Similarly, for the plural, we have $kh\check{e}y$ (x, 2), they were eaten, for $khy\bar{e}y$; niy (v, 9), they were taken, for $n\bar{v}y$. In $h^ar\bar{e}y\bar{e}kh$ (x, 5), for $h^ary\bar{e}y\bar{e}kh$, it (fem.) remained over and above for them, the omission of the first y is merely a matter of spelling, as a long \bar{e} is commonly pronounced as if a y preceded it.

There is a similar shortening in the perfect participle, as in $gamot^u$ (viii, 1, etc.), gone, for $g\bar{o}mot^u$; $mumot^u$ (ii, 4, etc.), dead, for $m\bar{u}mot^u$; $p\bar{e}mot^u$ (viii, 9), fallen, for $py\bar{o}mot^u$.

In the extremely village style of story xi we find the suffix of the k^u genitive, instead of the usual suffix mot^u , added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are thöviki, stationed, and $ny\ddot{o}v^ik^i$, dispatched (both nom. plur. masc.) (xi, 6), for $th\ddot{o}v^i-m\dot{a}t^i$ and $ny\ddot{o}v^i-m\dot{a}t^i$ respectively.

There is an irregular form of the conjunctive participle in the same poem. It is karithan (xi, 10), having made, in place of the standard karith.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have $m\delta kal\bar{a}wahun$ (x, 1) for $m\delta kal\bar{a}w\bar{o}n$ ($m\delta kal\bar{a}waw+n$), we shall complete it. The suffix wa of the 2nd person plural very often drops the final a, as in $kh\check{e}y\check{e}v$ for $kh\check{e}y\check{e}wa$, it (fem.) was eaten by you (x, 12); $kar\check{e}mav$ for $kar\check{e}m^awa$, they (fem.) were made by me for you





(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix jē. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus bani, it will become, bani-v, (I say to you) it will become (ii, 7); dima-v, (I say to you) I will give (ii, 8); tsali-v, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are wanamōwa for wana-wa, I will say to you (x, 1, 2), and wanēmōwa for wanēma-wa, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for wanamōwa (wanawa) is wanōwa.

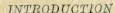
Instead of karukh, make thou them, we have (xii, 19)

karuhukh.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to

mention a few general facts.

Words are frequently wrongly divided. Thus the word amisay-which is amis, to him, combined with the emphatic suffix y, to which ü-mātrā has been added as a junction-vowel -is invariably divided before the s, so that we get am' suy, ami süy, or some such form. So añěhas, they brought (añěkh) to him (as), is written anye has; the corrupt Arabic aslamalaikum, may the peace be upon you, is written aslā malaikum; bögarēmay, I divided (bögarēm) verily (ay), is written bāge rēmai; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in bohasa for boh hasa, I, Sir; bebindairi for bebi andaray, within the breastcloth; and chetal for cheh tal, she is below. reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hatim, who, of course, knew nothing of Kashmiri grammar, pronounced the words. him amisty was two words—ami and sty—and so on for the others. We thus have a valuable illustration of how languages





change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for "king", which Sir Aurel Stein invariably records as pādshāh, with a d, while Gōvinda Kaula equally invariably records it as pādshāh, with a t. Hātim was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhman affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the

typical Pisaca change of d to t.

Turning to the vowel a, we find that it is occasionally interchanged with a-mātrā in an unaccented syllable. Thus we have both bē bahā and bēbahā, priceless, and mahala kān and mahalakhān, for G.K.'s mahalakhān, the harem of a palace. Much more common is the interchange of a and a, as in bāgas and bāgas, G.K. bāgas, to a garden; dalīla and dalīla, G.K. dalīlā, a story; dar and dar, G.K. dar, in; saudāgar and saudāgar, G.K. -gar, a merchant; zanāna and zanāna, G.K. zanāna, a woman; and many others. Very similarly we have the interchange of a or a with a-mātrā, as in jānavār and jānavār, G.K. jānāwār, a bird; khabar and khabar, G.K. khabar, news; kāvandas, kāvandas, kāvandas, and khāvandas, G.K. khāwandas, to a husband; halamas and halamas, G.K. halamas, to a skirt; and mārevātalan and māravātalan, to executioners.

The sounds a and e seem to be absolutely convertible. Thus we have ada, ada, ade, and ade for G.K.'s ada, then; āna and âne for G.K.'s ona, a mirror; cha and che for G.K.'s chèh, she is; chas and ches for G.K.'s chès, I (fem.) am; dakhe nāvān for G.K.'s dakhanāwān, leaning upon; guda, guda, guda, and gude for G.K.'s gŏda, at first; hasa and hase for G.K.'s hasa, Sir; hāvanam (G.K. hāwanam), they will show to me, and vāle nam (G.K. wālanam), they will cause me to descend, both in the same line; hazrat, hazrati, hazrati, hazrat, and hazreti, all for G.K.'s hazrat-i, a certain title; jāya and jāye, G.K. jāyē, in a place, in two consecutive lines, also jai and jāye; kata, katha,





and kathe, G.K. katha, words; 1st persons singular future, such as para, I shall recite; but behe, I shall sit, kare, I shall do; kala, kala, and kale, G.K. kala, a head; karta and karte, G.K. karta, please do; māravātalan, māravātelan, māravātalan, mārevātalan, mārevātalan, etc., G.K. mārawātalan, to executioners; peta, pyete, etc., G.K. pēṭha, from on; yila, yela, and yele, G.K. yēla, from restraint; and hundreds of others.

When a precedes i it is usually written a, as in ratit, G.K. ratith, having seized. Sometimes it is written a^i , as in am^i or a^im^i , G.K. am^i , by him. It becomes \bar{a}^i in $l\bar{a}^ir^i$, G.K. lari, at the side, and in one instance we have o, in maris or modis, to a body. The change of a to o, but without a following i, occurs in doh, doha, doha, doh^o , or doho, G.K. $d\delta ha$, on a day.

Other less common changes are the following. We have in one case a lengthened to \bar{a} , in $kh\bar{a}bard\bar{a}rau$, by the watchmen (elsewhere kha-). Cf. $l\bar{a}^{i_1r^i}$ above. We have unaccented amatrā becoming i-mātrā in $\bar{a}s^anas$ or $\bar{a}s^inas$, G.K. $\bar{a}sanas$, for being. In the word tulari, for G.K. t^al^ari , by a bee, a-mātrā appears as u.

In standard Kāshmīrī, after sh, a is pronounced as \check{e} , and I have in such a case transliterated it by that letter. Thus the Persian shahr, a city, is in my transliteration of G.K.'s text shown as $sh\check{e}har$. As a rule Hātim preserves the a, but there are also several instances of the change to e. Thus—

My transliteration of G.K. shëh, six, shëhara, from a city, shëharah, a city, shërikh, a partner,

Sir Aurel Stein's transcription of Hātim.

she,
shahara and shehera,
shehra,
sherāk.

and others. The number would be increased if we included several words that Hātim pronounced with a (it being remembered that a and e are with him interchangeable), as in shahan for G.K. shěhan, to the six; shahmāras, G.K. shěhmāras, to the python.

A final short a is sometimes dropped, as in gar, gara, and





INTRODUCTION gara, G.K. gara, a house; doh, doha, etc., G.K. doha, on a day;

sar, sara, sare, and sera, G.K. sara, investigation. In standard Kāshmīri a borrowed word ending in a consonant preceded by a long a often adds a final short a. Thus jahāz, a ship, becomes jahāza; nishān, a sign, becomes nishāna, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final a. These are chālāna, G.K. cālān, an invoice; lāl and lāla, G.K. lāl, a ruby; māla, G.K. mal, property. We have also a added in dopusa, G.K.

dopus, said to him, and chuka, G.K. chukh, thou art.

In the standard dialect, when a is followed by ü-mātra it becomes ii. Sir Aurel Stein usually represents this sound by a. A good example is the feminine genitive postposition which G.K. writes sunza, and which Sir Aurel usually writes sanz. Occasionally he represents it by u. Thus we have also sunz; asus, G.K. osus, she was to him. For G.K.'s thudu or thurd, on the back, we have tad, tor, tar, and tur. syllable "y is represented by uy, uy, and ai. Thus G.K.'s tamisay, to him verily, becomes tami suy or tami suy, while timanay, to them verily, becomes timanai. Another example of the representation of ü by u is G.K.'s wüthu, she descended, which becomes vuts (iii, 2), and the same word also represents G.K.'s wötsha, she went up (iii, 1, 3).

The letter ā or āh, when final and representing the indefinite article, is usually shortened to a or a, as in doha, G.K. dohā, a day; dalīla and dalīla, G.K. dalīlāh, a story; zāla and zālā, G.K. zālāh, a net. Similarly, although there is no suffix of the indefinite article, shora ga and shoragā, G.K. shora-gāh, an outcry. Often, however, as, for instance, in some of the

above examples, the long \bar{a} is retained.

When ā is followed in G.K.'s dialect by ü-mātrā, by i-mātrā, or by i it becomes ö, and this same ö also usually represents the pronunciation of the diphthong ai. Sir Aurel Stein sometimes represents this ö by a, which according to his phonetic system represents approximately the same sound. Thus-



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G.K.	Hätim.
böyi, brothers,	bāy,
dödiladay, suffering,	dāidve ladai,
dön ⁱⁱ , a pomegranate,	dan,
dör, holding,	$d\bar{q}r$,
göjünas, he caused me to waste away,	gājanas,
khöris, for a khār weight,	khāris,
kötyāh, how many?	$k\bar{a}^{ity}a,$
möjü, a mother,	māj, mōj,

and others.

For original ai we have— $p\ddot{o}da$, manifest, $g\ddot{o}b$, hidden, $k\ddot{o}d$, imprisonment, $g\ddot{o}r$, different, $g\ddot{o}r$, $g\ddot{o}r$, $g\ddot{o}r$.

About equally often this \ddot{o} is represented by \mathring{a} , corresponding to my δ , and therefore sounded something like the aw in "awful". Thus—

ölis, to a nest,
ör", a shoemaker's awl,
öz"z, poor,
ös"s, she was to him,
bölbösh", chirping,
gum-röy", losing one's way,
äsh"näv, relations,
äshnäv, äsh" näv,
as if for ösh"näv.

and others. For original ai we have—

öna, a mirror, pöda, manifest, åne, äna, påda, päda,

and others.

Very often this \ddot{o} is represented by a simple \ddot{a} , as in—

bodināl, a prison,

dazoni, verily burning,

gos, they went for him,

judoyi, separation,

bāndināl,

dazāni,

gās,

judojā,



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G.K.
köshirⁱ, Kāshmīrīs,
zölith, having burnt,

kāshirⁱ, zālit,

and others. For original ai we have-

gör, different, khörāth, alms, sölas, for an excursion, gār, gāⁱri, khārāt, sālas,

Hātim.

and others.

The world $my\bar{o}\bar{n}^u$, mine (fem.), appears in various forms, viz. $m\bar{e}\bar{n}y$, $my\bar{e}$, $my\bar{e}n$, $my\bar{e}n$, and $m^y\bar{e}\bar{n}y$, in all of which the \bar{o} is represented by \bar{e} ; whereas for the corresponding $cy\bar{o}n^u$, thy (fem.), we have $ch^i\bar{a}n$, $ch^y\bar{a}n^i$, and $ch^y\bar{a}n^y$.

We have seen that G.K. usually represents \tilde{u} by \tilde{o} , as in $k\tilde{o}d^i$ for $k\tilde{u}d^i$, $s\tilde{o}ty$ for $s\tilde{u}ty$. Sir Aurel Stein writes for these words $k\tilde{a}^id$, $k\tilde{a}^id^i$, and $k\tilde{u}d^i$, and $s\tilde{a}it$, $s\tilde{a}t^y$, etc., respectively.

When \ddot{a} is followed in G.K.'s dialect by u-mātrā it becomes δ , and Sir Aurel Stein almost always gives for it his sign \ddot{a} , which represents the same sound. Thus—

G.K. Hātim. $\hat{o}khun$, a teacher, $\hat{a}khun$, $\bar{a}khun$, $\bar{a}khun$, $\bar{a}khun$, $\hat{o}l^u$, a nest, $\hat{a}l$, $\hat{o}s^u$, he was, $\hat{a}s$, $\hat{a}s^u$, $\bar{a}s$, $\bar{o}s$, $\hat{o}s$, $\hat{a}y$, $\bar{a}y$, $\hat{b}owun$, he explained, $\hat{b}owun$,

and many others. It will be seen from the above that \bar{a} , \bar{a} , and \bar{o} are also used to represent this sound. So, for $kh\delta t\bar{u}ni$, to the lady, we have $kh\hat{a}t\bar{u}ni$ and $kh\bar{a}t\bar{u}ni$; for $l\delta yun$, he struck, $l\hat{a}yun$ and $l\bar{a}yun$; for $s\delta ruy$, all, $s\hat{a}ruy$, $s\bar{a}ruy$, $s\bar{o}^*ri$, and soira; for $b\delta w^u$, manifested, $b\bar{o}u$. There are many other similar examples, and from the above it will be seen that G.K.'s \bar{o} and δ are represented indiscriminately by \bar{a} , \hat{a} , and \bar{a} .

The vowel e is, we have seen, interchangeable with a. It is also liable to be shortened to e-mātrā when final, as in $b\bar{a}ye$, $b\bar{a}y^e$, or even bai, for G.K.'s $b\bar{a}y\bar{e}$, to a wife.

We have already noticed that in Kāshmīrī a after sh becomes ĕ (i.e. Sir Aurel Stein's e). In one instance Hātim





has ō for this ĕ, G.K.'s shĕkh, hesitation, being represented by shak or shok.

It is well known that the average Kāshmīrī is unable to distinguish between the letters e and i, whether long or short. In this way Hatim gives ē instead of G.K.'s ī in the following-

GK. bīthi, seated (m. pl.), grīsti-bāy, a farmer's wife, phīrith, having returned, phērith, phēirith, or phīrit,

Hätim. buethi, bethu, and bati. grēst bāy,

and others. It will be observed that, in the case of bati, i has become ā. Similarly, G.K.'s rīnzi, balls, is represented by rīnz, rēnz, or rānz; and his trēsh, thirst, by trēsh or trās. Owing to the confusion of a and e and of i and e (Stein's e), we sometimes have a for i. Thus G.K.'s grīsti-bāyĕ, to a farmer's wife, becomes grēsta bāye, grēsta bāye, or grēst bāye. Similarly, G.K.'s dapizihekh, thou must say to them, is represented by dabzi hek or dabza hek; G.K.'s wasizi, you should descend, by vaziza; and yith, to this, by yet, yath, yat, and yat.

As regards u, we occasionally observe hesitation as to quantity. Thus G.K.'s dopunas, he said to him, is represented by both dopunas and dopunas; and his yūsuph, Joseph, by yūsuf, yusūf, and yūsūf.

Just as in the case of e and i, so ordinary Käshmiris are unable to distinguish between o and u. There are numerous examples of this in Hatim's language. A few will suffice here-

G.K. borun, he filled. kodun, he brought out, kutawālan, by the policeman, notu, a pitcher, byūthu, he sat, pūrun, he put on,

Hātim. borun and burun. kodun, kudun, kotvālan, kutvālen, nut, byöth, byūth, porun, purun.

The Persian khūbsūrat, beautiful, becomes khōbsūrath in G.K., for which Hatim has khob surat and khab surat.

Once or twice we find u interchanged with other vowels. Thus we have che for chuh, he is; and (once each) chiy or chiv





for chuy, he is verily. The imperative thun, cast thou, is represented by tun, but elsewhere the u of this word is preserved. After y, u or o has a tendency to become u, as in d^uutuk , dyutuk, d^uutuk , or d^uutuk , for dyutukh, they gave; h^uutun or hyutun, for hyotun, he began.

An initial u in Kāshmīrī is always pronounced wu. This is not usually the case with an initial \bar{o} , but G.K.'s $\bar{o}r\alpha$, thence, is represented not only by $\bar{a}ra$ and similar forms, but

also by vōda.

It is well known that \check{e} and \bar{e} are usually pronounced in Kāshmīrī with a short y before them. Thus ${}^{\nu}\check{e}$, ${}^{\nu}\bar{e}$. This ${}^{\nu}$ is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this ${}^{\nu}$ either as a small letter above the line or as a full y. Examples will be found on every page of his text. A few are given here—

G.K.

khěkh, thou wilt eat,

khěwān, eating,

kěth, in,

pětha, from,

Stein.
kyek,
khyavān, khyevān, k^vavān,
kh^vath, khyath, k^vet, kyet,
peṭa, pyeṭe, p^veṭh, p^veṭha.

It will be observed that ya is sometimes used instead of \tilde{e} . Other similar cases are—

kětha, how? kyata, kveta, kveta, kvita, khvatha khŏni, on the haunch, $kun^{\nu}a$, $n\bar{e}za$, railings, $n^{\nu}\bar{a}za$, $z\bar{e}ni$, he will conquer, $za^{i}ni$, $z^{\nu}\bar{a}ni$.

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmirī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word ghāsh (viii, 9), for gwāsh or gāsh, light, which Sir Aurel writes elsewhere as gāsh (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are





written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb gathun, to go, is always written gathun, and the letter c is almost invariably written ch. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmīrī of Īśvara Kaula and other Hindus a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalman. Hindu. krak, outcry, krakh. thap, seizing, thaph. rat, blood, rath. nat, palsy, nath. kāts, glass, kātsh.

The transcript of these tales by Govinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word thaph (xii, 11), seizing, previously recorded as thap or tap, and makes a special note on the margin that in this instance the ph is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the nonrecording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalman and Hindu pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hatim's disaspiration :-

For the letter b we may take the Arabic borrowed word subahan, at dawn, for which H. has suban; but how





inconsistent he is in this is shown by the following cognate forms: subu for subuh; subahanas for subahanas; and subhas for subahas.

We have said that the letter c is almost always aspirated to ch. Similarly, the aspiration of ch (very common in the auxiliary verb chuh, he is) is generally retained. But, in one instance (i, 13), cüy is written for chuy, he is indeed. Another similar case is that of the verb wuchun, to see. In this the ch is usually retained; but we have vucehan (ii, 5) for wuchahan, vucuk (ii, 4) for wuchukh, and vucun (ii, 8) for wuchun.

Of more frequent occurrence is the aspirate kh, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word $kh\bar{u}b$, well, always preserves its aspiration, $kh\bar{u}b$, a dream, becomes $k\bar{u}b$ and $k\bar{u}v$; khabar, news, is spelt kabar, etc., in the first five stories, and khabar, etc., afterwards; and $kh\bar{u}d\bar{u}$, God, becomes $Kud\bar{u}$, etc., in i-vi, and $Khud\bar{u}$, etc., afterwards. Similarly—

khalat-ĕ-shöhi, a royal robe, becomes kalati shāhi.

khām, unripe, ,, khām and kām.

khumār, languishment, "kumār.

 $kh\bar{a}n$, N.P., ,, $kh\bar{a}n$ (ii,1) and $k\bar{a}n$ (ii,12).

khŏni, on the haunch, "kunva.

khar, an ass, , khar (iii) and kar (v).

 $kh\bar{o}ran$, to the feet, ,, kuran. khash, a cut, ,, kash.

The verb khasun, to ascend, retains the aspirate, except in forms derived from the past participle khotu, in which the aspiration sometimes persists and is sometimes lost, giving forms such as khotu, khut, and kut; khati and kaity; katis; khats and kats.

khota, than, becomes khota, khuta, and kuta.

khôtūna, a lady, "kōtūna (v) and khåtūn (x, xii).

khatith, secretly, " kaitith.

khāwand, a husband, " kāvand (i-viii) and khāvand (x-xii).





The verb $khyon^u$, to eat, as a rule has k in the earlier tales and kh in the later, but this is not universal. Thus we have $khy\bar{a}u$ for $kh\bar{e}v$, eaten, in ii, 2. Occasionally also the cognate Shinā language disaspirates in this word.

Khazmath or khizmath, service, becomes khismat (ii, 3) and

kismat (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the kh represents the Indian aspirate or whether it represents a Persian . It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial kh is not so common, but we can quote paka for pakha, wings; $t\bar{a}kh\bar{\imath}t$ (x, 12) and $t\bar{a}k\bar{\imath}t$ (xi, 13) for $t\bar{a}hkh\bar{\imath}th$,

certainly; vutamaki for wŏtamukhi, upside down.

Final kh occurs in akh, one, which is represented both by ak and akh in all parts of the tales, though akh occurs only in i, 4, and four times in xii. For phakh, a stink, we have only phak.

Initial ph is preserved in the phak just quoted. For phamb, cotton wool, we have phamb and pamb, both in viii. For $phard\bar{a}$, on the morrow, we have parda; while the verb $ph\bar{e}run$, to regret, loses its aspiration twice and preserves it once in viii.

Medial ph occurs in naphtsas, for the belly, which H. pronounced naptsas (x, 3).

Final ph occurs in the word thaph, grasping. It appears

under the forms thaph, thap, and tap.

Although not strictly an aspirate, we may here quote the shh in the borrowed Arabic word $mashh\bar{u}r$, celebrated, which H. (xi, 3) pronounced $maush\bar{u}r$.

Initial th occurs in the following: in thud (thodu), erect, it is preserved. For thur, a shrub, we have $t\ddot{u}r$, and for thur or thud, on the back, we have tad, tar, and tor; thun \ddot{u} , butter,

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preserves the th; but for thaph, grasping, we have thaph, thap, and tap. The common verb thāwun, to place, generally preserves the th, but we have thāwum and tāvum, and, for

thavitaw, tāivtau.

Medial th occurs in the following: atha, a hand, becomes both atha, etc., and ata, etc., the aspirated forms occurring most frequently in the later tales; buthu, a face, is always but; so, for athuru, the woodworm, atar; for katha, stories, katha, etc., and kata; nēthar, a wedding, nēthar (xii) and nuētar (viii); pathar, downward, pathar and patar, etc.; wothu, descended, vut and vuth, and similarly in derived forms; and similarly wothu, ascended, also becomes vut or vuth. Other examples are vatairith for watharith, having spread out, but this verb fluctuates as regards the aspirate in other forms; wothus, arose to him, becomes vothus, etc., or votus; and wothith, having arisen, vuthit and vutit. Sāthāh, a moment, becomes sātha or sātu.

For final th the pronoun ath generally becomes at, except that we have both at and ath in xii. Conjunctive participles, such as wothith just cited, almost always end in t, the thtermination being frequent only in xii; the postposition keth, in, becomes kuet, etc., except in xii, where we have khuath, etc., with exceptional aspiration of the k. The distributive particle prath always becomes prat. Pronominal datives, such as tath, kath, etc., follow ath in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial th the only real example is thaharan, awaiting,

for which H. has taharān.

There are more examples of medial th, such as bontha, in front, which always has the dental t, as in bonta, etc.; byūthu, seated, and its derivatives also generally disaspirate the th, except in xii, which also retains the aspiration. Kuthu, a room, also disaspirates except once in x, 7, where we have the dative kuthis, while in x, 8 we have kutis and kutis; the ablative postposition pětha occurs in several forms, peta, pyete, puetha, pueth, and puetha, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of pöthi or pöthin, like,



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for which we have $p\bar{a}^{i}t^{i}$, etc., and $p\bar{a}^{i}th^{i}$, etc., and $p\bar{a}thin$. The common word $s\bar{e}th\bar{a}h$, very, much, appears as $set\bar{a}$, etc., and $seth\bar{a}$, etc., it being noted that both forms occur in xii; $t\delta th^{u}$ or $th\delta th^{u}$, beloved, is always $t\bar{o}t$, and $z\bar{i}th^{i}$, long (m.pl.), becomes $z\bar{i}t^{i}$.

Initial th is always disaspirated by H. Thus the word thunun, to throw, is always tunun, and so for all others.

As for medial th, in the verb gathun, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun kenthāh, something, which appears under many forms, in none of which does an aspirated th appear. Similarly, we have make and make for makhi, on the shoulder; ratehana for rathi-hanā, a little; vut for wöthu, she went up, and also for wüthu, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every c is aspirated by H. The solitary exception is the word ceshma, an eye (i, 3), which appears as ceshma. Thus we have—

G.K.

cěnda, a pocket,

cith, a letter,

bacĕ, young ones,

bacāwüña, to be released (fem.),

nayistānüca, of the canebrake,

racĕn, she took them (fem.),

zacĕ, rags,

H.
chanda.
chit.
bache.
bachāviny.
nayis tān nach.
rachen.
zache.

Reference has already been made to the aspiration of g in $gh\bar{a}sh$, for $g\bar{a}sh$, light.

Examples of the aspiration of k are :-

G.K.

kārā, a daughter,

kŏmbakas, for help,

kĕtha, how?

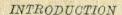
kĕntshāh, something,

kāsun, to shave (xii),

koṭu, a son (xii),

Hātim, kūḍ, khūḍ. khumba khas. kveta, khvatha. kyẽ ba, etc., or khyẽ ba. khāsun. khuth.

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For the aspiration of p, we have put, puth, phot, or phut, for pot^u , back again. Shiṇā has phot for this word.

For the aspiration of initial t, we have tal or thal, for tal below; tot, tut, or thuth, for tot^u , thither; and $th\bar{a}u$ for $t\bar{a}v$, exhaustion.

Medial t is also sometimes aspirated. The termination ta of the polite imperative often becomes tha, etc., as in karta or kar the, for karta, please to do; tsuntha for tshunta, please to throw. So also the termination motu of the perfect participle becomes muth in on muth, for onumotu, brought; votumut or võtumuth, for wõtumotu, arrived. The t in dyutu, given, is aspirated in dyut or dyuth, for dyutu; duütuk or duüthuk, for dyutukh, they gave; dithin, for ditin, he gave them. Similarly—

kyut^u, for,
rat^ana, a jewel (in
composition),

 $s\bar{a}ta$, at a moment, söty, with, totu, thither,

wôtu, arrived,

khut, kut, kyut, khyuth, kyuth. rotuna, rothuna, rothuna.

 $s\bar{a}t^a$, $s\bar{a}tha$. $s\bar{a}it$, $s\bar{a}ith$, $s\bar{a}ith^v$, etc. tot, tut, thuth.

vot, etc., or voth.

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Käshmīrī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in dutakh or dutakh, cutting in two; dal or dal, a leaf; and wöthun, to arise, as compared with the Hindī uthnā. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmīrī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the Rāmāvatāracarita, the proper name Yindrazīth, Indrajīta, rhymes with dūthū, seen, in verse 699, and with būthū, seated, in verse 872.





In the village Kāshmīrī of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hatim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hatim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as dak, a stage, are words that are in everyday use in India both in colloquial speech and in literature. might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete :-

A. Dentals where we should expect cerebrals— Literary Dialect. Hatim.

t for t.

gāṭūjū, skilful (f. sg.),
gāṭāli, skilful (m. pl.),
hatis, to the throat,
khaṭith, secretly,
notu, a jar,
phaṭun, to be broken.
phūṭū
phitṭūwa
phuṭarun, to break,
phuṭarun, to break,
phuṭarun, to break,
phuṭaryūn
raṭun, to seize.
rāṭi

gātij.
gātily.
hatis.
kaⁱtith.
nut.
phut.
phutu.
phutus.

phutarhas. phutaruk. phutarvūn.

rati.

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HVIHODOGIIOI

Literary Dialect. $r\bar{o}t^u$

rütü

 $rot^u mot^u$

but (causal) roţumotu

rotun rütünakh

ratith

 $rot^u wa$

tahàli, servants, trot^u, a necklace,

but trațis (sg. dat.)

tsāṭahāl, a school, tsaṭun, to cut.

tsotu

tsaṭani tsatunu

tsatinam tsatanas

but tsatanasa

tsatith

th or t for th.

öth, eight, běhun, to sit down.

bīţhi
byūthu

byūthus

bontha, before, but bonth

dēshun, to see.

 $dy\bar{u}th^u$

dyūthum

dyūţhumay dyūţhumotu

dyūthuth

Hātim.

röt, rut.

rat.

rutmut.

rotamut.

rotun, rutun.

rutanak.

ratit, ratit.

rutu.

tahal, tahali, tahali.

trut.
tratis.

tsātahāl.

tsot.

tsateni.

tsetinam.

tsatanas.

tsatanasa.

tsaitith.

åth.

bāti, bethu, buēthi.

byūt, byūt, byōth, byōth,

byūth.
byuthus.

bonta, bonta, bonta.

bont.

dyüt, dyüt.

dyūthum.

dyōt mai. dyūtmut.

dyūthut.



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Literary Dialect.
kuth^u, a room.
kuthⁱ
kuth^u
kuth^u
kuthhis
myūth^u, sweet,
pěth, on,

pětha, from on,

pöthi, like,

pöthin, like,
raţun, to seize.
rath
rathta
sĕthāh, very,
thaharān, stopping,

d for d.

dakhanāwān, leaning on, dākas, for a stage, dēshun, to see.

dēshān dēshun^u dīshith gandun, to tie. gand gandⁱ gandⁱ gandin gandin

> gondunas gandith gandizes

Hātim.

kuti.
kut.
kuthā.
kuthis, kutis, kutis.
myūt.
pvet, pvet, pyet, pyet,
pveth.
peta, pyete, pveth, pvetha,
pvetha.
pāiti, pāithi, pāithi,
pāity.
pāthin, pātin.

rat. rath ta. setä, setä, sethä, sethä. täh^arän.

dakhe nāvān. dākas.

dēshān. dēshun. dēshit.

gand.
gandi, gandi,
gandamatyi.
gandin.
gundun.
gundanas.
gandit.
gandi zyes.



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This last change occurs only when d is initial or protected by a preceding n. A medial d is interchangeable with a dental r. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.

bata, boiled rice,

mě ti, me also,
ratana, a jewel (in
composition)

tati, there, yĕtàtⁱ, where,

th for th.

bātha, words,

hěth, having taken,

bātha.

ye taiti.

het, hit, hvet, hveth, hveth.

rotuna, rutuna, etc.

Hātim.

myeti, mati.

bata, bata, batta.

rothuna, rothuna.

tati, taiti, taiti, tatu.

Compare rothuna and rothuna, for ratana, a jewel, above.

d for d.

 $ad^a la$, from justice, $m\bar{u}d^u$, he died,

adal.

möd, mūd.

In Kāshmirī the letter r is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental l, as in Hātim's $m\bar{o}l$ or $m\bar{o}r$, for literary $m\bar{o}l^u$, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial d and medial r. Thus we have—

A. d where we should expect r—

Literary.

ōra, thence,

garun (G.K. gadun), to make.

garān

gorun

koru, a bracelet, kūru (G.K. also kūdu), a

daughter,

Hātim.

år,etc.,voda, and even åda.

garān. gudun.

kar, kur, kuri, kud.

kūd, khūd, kūr.



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kõrě kādi kādu.

körě ködue, ködue, ködue, ködui, kūdue, körue, körui. ködue, ködue, ködui, körue.

kort köd^{ye}, köd^yi, kör^ye kūrⁱ kūdⁱ.

lārun (G.K., also lādun), to pursue.

lārān lārān, lāḍān. lāryōmot^u lāḍ^yōmut.

lāryāv lāⁱryau, lāⁱdyau. lāryēyĕs lādēyes.

môr^u, he was killed, mōr, mōḍ.

parun, to read, recite.

porukh paduk.

parān parān, padān.
porun padun.

thar (G.K. also thad), the back.

thür^{il} tạr, tor, tür, tạḍ. tōra, thence, tōra, tōra, tōra, tōda.

B. r where we should expect d-

Literary. Hätim.

kadun (G.K. also karun), to extract.

kadi kairu. kodu kur.

kadikh kaidik, karik, kairik.

kodukh kuruk. küd^ukh kaduk. kadan karan.

kadān kadān, karān.

kadōn korōn^v. kadun karun. kadun^u kadun.

kodun, kudun, korun,

kūd^un kadin. kūd^unas kar^uinas. kod^unas kuranas.

kadith kairit, kairith.



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tshādun (G.K. also tshārun), to search.

tshādān tshādav

tsārān. tsārau.

yĕdāh, a belty,

yerā.

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by z. In the one exception, it is s that is softened to z. The examples are—

G.K.

Hatim.

dapizihekh, thou shouldst have dabza hek, dabzi hek.

said to them,

dapizěkh, thou shouldst say to dabzik.

them.

but dapizem, thou shouldst say to me, dapazim.

vaziza.

wasizi, thou shouldst descend, but wasizi-na, thou shouldst not

vaisi zina

descend.

pēs, they fell on him,

pyēz.

On the other hand, Hatim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.

Hātim.

tab. fever. rasad, assembly, tap. rasat.

mov lag, do not fix, khazmath, service,

maulāk.

khizmath, service,

kismat. khismat.

In this connexion we may again refer to G.K.'s pātashāh H.'s pādshāh, a king.

Turning to individual consonants, we note—

(1) We have prothesis of h before y in—

G.K.

Hātim.

yunu, to come,

yün, huün.

yuthuy, as verily,

yüthuy, huüthuy.

(2) kh becomes h in—

shěkhtsā, a certain person,

shahtsa.



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Possibly shahta is a slip of the pen, for elsewhere Hätim has shakhtan, shakhtas, and so on.

(3) The affricative is sometimes becomes s, as in-

G.K. tsŏcĕ, loaves, tsŏpör³, in four directions, Hātim. suche, su cho, tsuche. so pāiri, tso pāiri.

It becomes z in-

pānts, five,

pānts, pānz.

The representation of G.K.'s $ad\bar{a}lits^{ij}$ - $p\breve{e}th$, in court, by $ad\bar{a}lat$ - $p^{ij}eth$, is probably a slip of the pen.

With these changes of b we may compare the interchange of ch and sh in Hātim's $m\bar{a}ch$ -tular, a bee, with the $m\bar{a}sh$ -tular of the title of Story IX. Similarly, we have zh for j in $zh\bar{a}ma$ for $j\bar{a}ma$, a coat.

- (4) ny and ny are interchangeable, as in Hatim's kanye-phul and kanye phul, a pebble. This is hardly more than a variation of spelling.
- (5) Hātim usually preserves a Persian f, while G.K. has ph instead. Thus, Hātim $fak\bar{v}r$, G.K. $phak\bar{v}r$, a mendicant. For "thought" Hātim has both fik^ar and phikir.
- (6) The letter sh is sometimes represented by s. Sir Aurel Stein's MS. represents the sound of sh by s, and the occasional apparent change of sh to s is probably due to the accidental omission of the subscript dot. An example is the word shëmshër, a sword, for which we have shamshër, shamsër, and samshër.
- (7) Vocalization of the semi-vowels y and v is frequent, as in gai for gay, they went; gau or gau for gav, he went; $m\bar{a}^i ryu$ for $m\bar{a}riwa$, (he who) may kill; tsalau for tsaliv, flee ye; dimau for dimav, we shall give; and many others.
- (8) An example of metathesis is tsorasta for tsorath, a leather-cutter.
- (9) H. uses initial v for b in Vikarmājit- for G.K.'s Bikarmājit-, Vikramāditya. Cf. kāb or kāv, for khāb, a dream.



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(10) Three miscellaneous words are-

G.K.

bakhacöyish, a present,
jalwa, glory,
but jĕlōy, even glory,
sakath, hard,

Hātim.
bakcāyish, bakhshāyish.
jalava.
yala vai.
sak, sakh.

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few

additional points may here be noticed.

In the declension of nouns, Govinda Kaula, like İśvara Kaula, makes the dative singular of nouns of the first declension end in as. as in bagas, to a garden. Hatim sometimes has the termination as, and sometimes as. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms bagas and bagas both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has sunasandi (v. 3) and sunasandi (v. 4), both for G.K.'s sona-sandi, of gold (m. pl.). In these genitives, also, H. sometimes drops the final a of the stem, as in sunar sanz, for G.K.'s sonara-sunzu, of the goldsmith (fem. sing.) (v. 1); pādshāh sund, for G.K.'s pātashāha-sondu, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in kūdis-sāith (possibly a slip for kūdi sāith), for G.K.'s kore-sūty, with the girl (v. 10); and in xii. 15, we have the masculine form kuiniy, used instead of the feminine kunuy, only one. Instances like rinz, ranz, and rēnz, for rīnzi, balls; soira, sōiri, sāruy, and sāruy for soruy, all; za, ze, and zvi, for zah, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. $B\check{o}h$, I, is represented by bo, bu; for $my\check{o}n^i$, my (m. pl. masc.), we have $m\tilde{e}n^y$, $my\tilde{e}$, and $m^y\bar{e}n$, and for the fem. sing. $my\check{o}n^a$ we have $m\tilde{e}ny$, $my\tilde{e}n$, $my\tilde{e}n$, and $m^y\bar{e}ny$. For b^ah , thou, we have su, ba, ba, ba, bi, and



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tsu, and for $cy\delta n^u$, thy, chun, ch^yun , $ch\bar{o}n$, $ch\bar{o}n^y$, $ch\bar{o}ny$, and $ch^y\bar{o}n$, all with the aspirated ch.

The proximate demonstrative pronoun yih, this, and the relative yih, what, appear under the forms yi and yü, and the emphatic forms yihuy, etc., appear under quite a number of variant spellings. The relative m. sg. nom. yus appears as yis, yus, and yüs, and its fem. yĕsa as yesa (x, 1) and yasi (x, 6). In viii, 1, for yihünzü, of these (fem. sg. nom.), we have yihas. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. say or sŏy, she verily, appears as sai, sāi, say, and sāy. The indefinite pronoun kĕh, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For chuh, he is, we have che (v. 4); for chuy, he is verily, chi, chī, chiy, chiy, and cüy (sic); for chwā, is he?, cha; for chĕh, she is, cha, che, chu; for chĕy, she is to thee, che and chuy; for chiwa, ye are, chu; for chiway, if ye are, chu voi and chu vai; and for chih, they are, che, chi, chu, and chua.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K. $sh\bar{o}l\bar{a}n$, burning,

shōlan. This form of the present participle is old, and nowadays appears only in poetry

Hātim.

and dialects.

yikh-nā, wilt thou not come, dis, give to her, kadōn, we shall pass over it,

yihna. disa. karōn^y.





III

ON THE METRES OF HATIM'S SONGS

BY SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional cyat-gari, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or pada. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityananda Sastri, of the Sri-Pratap College, Srinagar, a very competent Kashmīrī scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (ghazal), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but



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permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Mahmūd Ghaznavi's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Mahmūd Ghaznavi's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stressaccents in the Mahmud Ghaznavi story have been indicated by appropriate marks.



GL

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION



HATIM'S SONGS AND STORIES



I

[The marks of accentuation, acute and grave, indicate the stress-accents on which the metre is based.]

which the metre is based.	
Shahanshah Sultani Mahmudi Gaznavi 1	
åsu karan pane mulken påravi II	1
fákīr lágit åsu phērān vánaván i	
myấni áhadai ấsi mấ kah nốtuvấn II	2
jấye ákis ắs¹ kárān dv ⁶ y¹ kấr ı	
ádal támi sandi sát ^y ásak céshma sér n	3
jáya ákis vúcuna hánza ákh alíl i	
muhimma saitin as gommut suy zalil 1	4
muhimma sāitin ās trāvān ah tavosh i	
muhimma säitin tasna rüdemut kahti hösh n	5
yőra zála ás láyan gáta sán i	
tora zálas ásus na kyá khásán a	- 6
dopusa shahan karme saitin bajavat i	
lấy zấla yấdi Álla dílas rát 11	7
låyun zála tőra khútas gåda hát i	
pādishāhas bont kun suy āu hit 11	8
gada hatas badal dyutanas mohra dyar i	
lál! nigīn mál! muht! vunta bār 11	9
rất bárit pấdishạhạn dyútus nấd i	
śüy chuka myön sherik ná murád I	10
muhim kāsuvun hekamati Parvardigār i	
tấp shuhul sárde gárm nốu bahấr 1	11
vana yey zan bande månzür zásanúy	
kāts hekamat muhim tagi kās nuy 1	12
áti ándar cúy vustáda vánān zár i	
júmala álam bánde Áhmad vúmedvár i	13





I. MAHMUD OF GHAZNÍ AND THE FISHERMAN

Sultān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqir, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?'"

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Ahmad, is (on Him from whom proceedeth) all the universe."

¹ The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.



II. TOTAS ÜNZ KAT

- 1. Dapān ustād shahar ak gāu shehri Īrān tati ås pādshāh tạmisiy chu nāv Bahadūr Khān. tạmi ås kurmut bāg zạnānan kyut tat ås na vat gārzānas tạt bāgas manz gau påda fakīra nazar bāzau kar nazar kabardārau niy kabar amis pādshāhas dopuk fakīra tāu bāgas manz bōzun pādshahan hyütun sāit vazīr gai tat bāgas manz vucun aiti fakīr
 - lache nåu chiy har vaiti binā i boz vuphā dāirī ankā i hā fakiro yor kor takhu i kati kochuk katye peta ākhu i

fakīr dapān

kurme säla tuhund khyäu me kya i böz vupha däirī anka ii

3. pädshahas bönta kani pösha tür ati tal momut bulbula yeli yimau amis fakīras khashim kur tili pyau fakīr patar vasit momut bulbul gau thud vutit pādshahas hövun yi virid gau nērit phīrit beye āu bulbul möd beye fakīr gau beye zinda hyütun nērun yimchis karān zāra pār dapān chis

hā fakīra khismat kare^y | dud^a harik khāsihō bare^y || khās^a pulāu macāma kyek nā | bōz vupha dāiri anka ||

 yus virid fakīras as suy bavun amis pādshahas ami pādshahan bou vazīras

3

5



II. THE TALE OF A PARROT

1. This is what my Master told me:-

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.1

"O Faqīr, how didst thou enter?

Where dost thou belong? whence art thou come?"

Quoth the Faqir:

I came but for a stroll. What of yours have I eaten?"
Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying:—

"O Faqīr, let me be thy servant!

Cups of the cream of milk will I fill for thee.

Special pilaos and dainties wilt thou not eat?"

Hark ye, loyalty is monstrous rare.

4. So the Faqir confided the secret of his magic power to the King, and the King confided it to his Vizier.

¹ Literally a phenix, a rara avis, the Arabic 'anqā. In the original, the imperative 'hark ye' is in the singular; I have put it into the plural, as more consenant with English idiom.





kar tara byat pādshahan vazīras i sutⁱ mah^aram kurun atⁱ sīras i gai sālas shikāras yeg ja i böz vupha dāiri anka ii

töt^u momut vucuk dar biya ban i ha vaziro asi he shuban i zu amis manz thav^utan satha i boz vupha dairi anka i

dop^u vazīran pādshaham yits köl momut i phak chus yivān kabar kar chu gomut. I chus na taharān vanta sa kare kyā i boz vupha dāiri anka II

5. pādshāh karān zāra pār vazīras ami bāpat bo vucehan tōta kyut āsihe shūbān amy bōzus na vazīran kyē dapān vustād amis ās dilas manz dagāi. vuny bāu pādashāh amis tōtas manz panun mud bunun trāvit tōtu vut thud chu phērān vazīran kar kōm bāv at pādshāha sandis modis manz yiy ās amis dar dil.

pyau pitarun pädshahas pānas i bor ludun vazīras nā dānas i åsus dagāye zāgān dād kha i boz vupha dāⁱri anka i

6. tōt^u chu havāye asmān vazīr chu pādshahas sandis maris manz vut thud.

khut guris khal^akan manz gau | dopu nak vazīr mūḍ gurⁱ pyeṭe vasit pyau || kabar dārau niy^e sāy kabara | bōz vupha dāⁱri anka ||





The King gave instructions to the Vizier,
And he thus became proficient in the secret.
They went out hunting together.
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.

"O Vizier, how beautiful this must have been.

Put thou, I beseech thee, thy life into it for but a moment."

Hark ye, loyalty is monstrous rare.

Said the Vizier :-

"My King, for long hath it been dead.

A stink cometh from it; who knoweth when it died?

Stay here I cannot; Sir, what am I to do?"

Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier. "Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me :-

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed: he himself entered into the King's body. That was what had all along been in his heart.

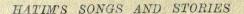
The burden which had been the King's to bear,
That became laid upon the foolish Vizier.
Treachery was watching in him like a petitioner.
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went irto the army.

He said to them :-

"The Vizier fell from his horse and is dead."
That was the news that the newsman brought.
Hark ye, loyalty is monstrous rare.



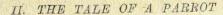


7. ami vazīran yeli kar kom tsāu pādshaha sandis maris manz tujyen atas kyet shamsher at pananis maris korun rēza at lashkara dopun nēiryu tīran dāz beye bandūk bāz yus māiryu tōta tamis banyau bakcāyish ami tōtan yeli bōz ta tsul gau tas fakīras nish yus tat bāgas manz as tami doho.

hukum dyutanay tīran dāzan ı kan tāivtau myānen nāzan ı tōta māranas dyutanak photu va ı bōz vupha dāⁱri anka ı

- 8. yus asal ås pādshāh su chu tōtas manz fakīras nisan su tōta kaisī mōr na doho aki drāu yi pādshāh sålas shikāras vōt jāye akis ati vucum suna sanz minge mar ami süy karuk lār añyik lashkari manz dopunak ami pādshahan yas kani yi salau tas dimau gardan.
- 9. dopān vustād ami mingye mari tuj vut pādshahasandi kala pyet tinyen vut taijy lāris pata yus su tota as fakīr as sāhibi aga dopun amis totas yas manz yi pādshāh as dopunas gati sa nēr az labak panun mud yim che amis mingye mari pata lārān nakha rozān chek na.
- 10. dopān vustād ati ås momut hāput pādshāh tau amis hāpatas manz lairyau yus yi pādshāh sund mud ås yi trāvun ati.

shod bōzun tōtạn lạiryau (kuli dad*ri manz ho prạiryau (mud lobun kạri tōs marhaba (bōz vupha dạiri anka (





7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqīr, who on that day had been in the garden.

He gave the order to the archers,
"Pay ye heed, I pray, to my coaxing."
He gave an order that the parrot should be killed.
Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me :--

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqīr, 'and that Faqīr was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:-

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

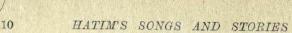
This her did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

¹ A few words are here missing in Sir Aurel Stein's text.





[11-

11. töta pyau ati patar yi täu pädshäh pananis maris manz yus yi vazīr ås su chu hāpatas manz khut pādashāh asal yus ås su khut guris pyet dopun yiman lökan māiryūn hāput löyahas bandūk phutarhas zang anuk ratit pādshahas nish dopunas pādshahan tikar tam dagāy bo mārahat na kya kare ha lök dapanam hāput chus vazīr tye chiy panun mud gālmut vuma thāvat ta hāput vazīr boha se mārat.

12. dapān vustād anuk zyiin zāluk hāput.

hat vā insi gau kam ya zhāday i

āu Bahadūr Kānas pyāday ii

kar Vahab Kāre Allah Allah i

bōz vuph dā ir anka ii

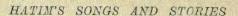




11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said:—
They brought firewood, and they burnt the Vizier to ashes.
A hundred years passed, less or more.
And then came the messenger of Death to Bahādur Khān.
O Wahb, the blacksmith, 'cry "Allāh, Allāh!"
Hark ye, loyalty is monstrous rare.

¹ The name of the author of the story.







[1-

III. SAUDĀGARASÜNZ KAT

- Saudāgar gau sodahas gairi asus zanāna sav gaye mushtāk fakīras akis vāryahas kālas doho aki āu saudāgar gar panun māl het pādshahas gay° kabar saudāgar vēt pādshāh drāu sālas rāt kyut võt saudāgara sund chu ati vudanye pahar chu gomut rats hund yi saudagar bai vut vodye pyet hyeten bata trom pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān pata pata vāti maidānas akis manz ati as fakīr nārahan zālit karis ami salām bata thounas bonta kani dopunas kye ami tul tota layun amis saudagar bāye dopunas tīry kyāzi āyak dopunas aimi phīrit az åsum āmut panun kāvand tami göm ter kye tam vuñy bata dop^unas amⁱ fakīran bo k^yemāy na gudainy dim anit amis saudāgārasund kala ade k^yemai bat^a pādshāh ås vuchān yi k^yēntsa yimau doyau kata kairi ti boz pādshahan sāruv.
- 2. dapān vustād drāye saudāgar bāi vā's panun gar^a khats hyūr pādshāh chu bun^a kanⁱ amⁱ tot amis saudāgāras kale vut h^vet rumāli k^vet che pakān bro-bro pādshāh chu pata pata vāts amis fakīras nish tulun tot^a lāyun amis saudāgar bāy^e dop^unas tā sap^azak na amis pananis kāvandasunz vuny sap^adak^a mēny.
- 3. pādshāh drāu vot panun gara trāvun arām gāsh phul vut krāk dopān che saudāgar vatsau panun gara suy mor turau vāt atuy saudāgar bāi dapān che pādshahas kāvand āyām suy morham turau pādshāhas che kabar yi saudāgar kami mor





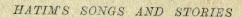
III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman-a Faqīr. One day the Merchant came home with the chattels he had bought, and to the King came the news that "the Merchant hath returned". At night the King went forth to wander through the city, and he reached the Merchant's house. While he was standing there, at the end of the first watch of the night, the Merchant's wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. salutation to him, and laid the dish of rice before him. Quoth she: "Eat!" But straightway he raised a cudgel and with it struck the Merchant's wife. He said unto her, "Why hast thou come so late?" She made reply to him, "My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice." But the beggarman said to her, "I will not eat. First bring me that Merchant's head. Then, and not till then, will I sup." Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me:-

The Merchant's wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband's head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant's wife. Said he to her, "Thou wast not true to thine own husband. Now wilt thou be true to me?"

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say: "The Merchant came home and thieves have killed him." To the palace came the Merchant's wife. She saith unto the King, "My husband came home to me, and he hath been killed by thieves." The King knoweth well who killed the Merchant, while







tsārān che pai saudāgar kamⁱ mōr kā̃ⁱsi chu na khasān zima.

- 4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bayi sāiri chu vuchān āya amisanz kulai yi che karān gat dapān che botye zāla pān āye hitan vut taneñy nāras manz pādshāh gōs karanas tap dapān chus pādshah yey ta ti kya? tyey ta yi kya dopunas mye trāu yila bo zāla pān dopunas nāgas akis pyet chai myēn doda bañye sāi vanē amyuk māinye trāvun yile zōl ami pān pananis kāvandas sāit gaye khalās paga drāu pādshah vōt at nāgas pyet vuchin ati zanāna ami say zanāna chu dapān pādshah tyey ta yi kya yey ta ti kya dopunas ami zanāna āthi duhy dapāi bo amyuk javāb.
- 5. dapān vustād ath doh gai pate kun pādshahas pyau yād lāidyau pādshah tat nāgas pyet vuchin sa zanāna dopunas vanum tami katyehund māini dopunas gas an sāvul beye nut anun sāvul ta nut dopunas vasyat nāgas manz nut sün phirit dopunas beye anun sāvul kana ratit thāvus natis pyet kaledopunas lāyus shamsēri hanz sund.
- dapān lāiyinas samshēri hanz tund ami sāts gatān pādshāh gāb hangats manga gāb.
- 7. dapān vustād yi che vātān bāgas akis manz atⁱ chu vuchān palang pāⁱrit atⁱ p^yeţ pādshāh trāvun arām atⁱ āsa paⁱriye yim^a vuy nyu tulit pādshāh tanuk akis jāye manz sapud bēdār vuchān





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the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :-

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying: "I also will burn my body." She came and prepared to leap into the flames; but the King went near unto her, and caught her by the hand. He said unto her, "If this, then why that? If that, then why this?" Said she to him, "Let me go free, I will burn my body." Again said she to him, "By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, "If that, then why this? If this, then why that?" The woman made reply, "After eight days will I give to thee the answer."

5. Said my Master:-

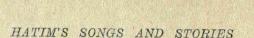
Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, "Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, "Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, "Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, "Strike thou it a blow with the sword."

6. And my Master said :-

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me:-

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

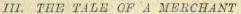


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chu janatach jāye ati lāgimat^y nagma pādshāh chu mushtāk ati tamāshas kun.

- 8. dapān gaye yima pairiye pānas amis disuk kunz dopuhas yet kutis thāu kulup vut at andar tāu andar ati vuchun gur zīn kairit kodun nebar tap kairit nebar yeli korun chu vudānye tap kairit dopuhas khas yemis guris khotu amis guris yi chu vuchān satau zemīnau tāilti navau asmānau pēti yi kētā Kudā sāban pāda kurmut ti vuch pādshahan tat sāithe gau mushtāk gos pāda Shētān dopunas kya chuk vuchān dopunas pādshahan yi kenētā Kudā sāban pāda kur ti chus vuchān dopunas Shētānan phīrit ami kuta hāvai bo yi chāy mēne kunz yat kutis thāu kulup vut at andar tau pādshāh andar vuchun ati khar gandit dopunas karun nebar khas ami say yi kēnēta Kudā sāban pāda kur tami pēth kani vuchak beye kyē kut pādshah amis kharas.
- 9. dapān vustād barābar vatanāvun panun gar kut hyür phīrit vut vuchun ati na khar pādshahas āu armān tami bāguku voh kyeta pāithy vātye tut dapān gau ati nāgas pyeth dopun tamis zanāna mye vante yey ta ti kya tyey ta yi kya dopunas ami zanāna anun panun nyechu beye an nut beye an shamshēr dopunas vasyat nāgas manz vālun panun nyechu pāvun pathar thāvus natis pyeth kale kanas karanas thap ami pādshahan tuh jin shamshēr lāye amis nyechavis karis ami zanāna thap at shamshēri dopunas yih gau ti ti gau yi sa gāk mushtāk bāgas benye mēny gaye mushtāk fakiras.





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a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :-

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan; and Satan asked him saying, "What is it thou dost see?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master:-

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this? If this, then why that?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take-down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."





HATIM'S SONGS AND STORIES

IV.—LALA MALIKUN UNMUT GYAVUN	
Dapān chu:—	
Daye zār van ^u mai Kudāye bōz tam tāi i	
samsār bāzi gār II	
hazrati Adam gude ludanam tāy i	
malikau kur hai taiyār 11	
phurtas Yibalīs tati kuru nam tāi i	
samsār bāzi gār II	
hazrati Nu chi vuladi Adam tai 1	
phīrit gās kuphār 11	
ah tami kur nayi sarigau ālam tāi 1	
samsār bāzi gār II	
hazrat ⁱ Īsā k ^y ē chu na kam tāi i	
Sāhibasund tōt yār II	
tsun asamānan pyeth tami sabak dopu nam tāi	
samsār bāzi gār 11	4
hazrat ⁱ Musāi trāvuy kadam tāi 1	
Sāhibasund kare dīdār n	
Kohye Tūra pyetha tami kathe kairi nam tāi i	
samsār bāzi gār II	5
hazrati Ibrāhim kyē chu na kam tāi i	
puṭalin kurun nakār #	
tạmi kur dīni Mahamad mahkam tặi i	
samsār bāzi gār II	6
marit kabara yeli vāle nam tāi i	

pan^yen bāi kya yār II

samsār bāzi gār 11

tati Lāla Malikas kya hāvanam tāi I





IV. A SONG OF LAL MALIK

- 1. He saith :-
- O God, supplication make I unto thee. Ah! hear Thou me! For this world is a deluder.
- 2. First sent He the holy Adam; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.
- 3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.
- 4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.
- 5. The holy Moses stepped forward, crying, "I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.
- 6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muhammad. This world is a deluder.
- 7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.





V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tati chu sunar suy ās tatas bahan hatan hund zyut yühay ās garān vast pādshahas sanzi kōdye kiti tot ās gatān sunar sanz zanāna hyet aki doho dopus ami pādshāh kōdyo sōzun gate panun kāvand doho aki drāu sunar sunasanz vājy hyet pādshāh sanzi kōdyi kits ami pasand karus na dopunas yat chi vad āu put phīrit vot panun gara pyau bimār.

2. amis as padshahasanzi kodi hund ashik gomut padshah kodi as gomut amis sunarsund ashik dodamaji kun vanan padshah kud:—

zargar nichuva pür kumār ı dēshit logamai dodamāj muthai amār ॥ dodamāj ches vanān phīrit:—

mai kar kūdye shüri bāshe i lagak ashkanye vāle vāshe i åure kane dithai kūdi kane dāili i år mā lagaham vu bāilī i

- 3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches ta hech lāyin rīnz beye gar sunasand! rānz ze.
- 4. dapān vustād garⁱ amⁱ sunasandi rānz ze drāu atas k^yet hitan rānz lāyān che apāⁱrⁱ ta yipāⁱrⁱ lāyān kañyevⁱ ta shastrevⁱ vōt ot pādshāhasanzi dāⁱri tal lāyin atⁱ sunasandⁱ rēnz ze pādshahasanzi kōd^y° halamas manz ami hāvus āre phīrit taḍ kanⁱ āna beye trāvun dāⁱri kanⁱ āb beye trāvun pōshe gund beye trāvun kih beye tujen shast^aro salai



V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :-

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother:—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :-

"Utter not, O daughter, childish talk,
Or thou wilt be caught within the net of love.
Close thine ear, O daughter, to such words,
Or else thou wilt find thyself a mark for blame."

- 3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."
 - 4. Saith my Master :-

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.





dyutun ati dāiri handis dāsas kash ami sunar vuch au phīrit vot panun gara dopunas panenye zanāna dopunas kyaho karut ami vununas phīrit rēnz hai lāyamas tim hai gās hala mas manz tore hai haunam phīrit tor kani āne beye hai trāunam dāiri kani āb beye traunam poshe gund beye trāunam kih beye dyutun shītaravi salaya sāith dāsas pash dopu nas ami phīrit tar kani hau hāunai āna kustāny āsmut chus vupar āb hau trāu nai āb dava kani gate atun poshe gund trāunai bāgas manz salaya sāith hāunai anun gate pahre vāv tat chiy polādevy nyāza tim gatan tateni kih trāunai ches vālān kangañy.

- 5. dapān vustād drāu ye sunar shāman bāigi tāvat bāgas manz vuchun ati palang kut ati palangas pyeth shikasta sāith pyeyes nindar āyes yi pādshāh kūḍ shānda ches karān khur khurachas karān shānd yi kye hushār gās na yutāny gāsh lug phuleni pādshāh kūḍ taj gara panun patkun gāu hushār sunar yivān chu yiti panun gara vanān ches panen kulai kyaho karut yichus dapān phīrit sanai kyē āyem dopunas ami zanāna talau yūri hund vula gau vuchus ami paneñye zanāna vuchus chandas vuchān ati rēnz ze sunasandi timai yim tami doho lāyānas halamas manz dopunas sa chai āmut su chuk na gomut hushār vo beye yeli gatak kālachen teli dapai bo sabak.
- 6. dapān vustād nam da tulinas athan handi akis ås nas dyutmut sun kash dopunas mör thas ami dopunas phīrit mail māji che sa tunye mut nāyid



Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the waterdrain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said :-

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me :-

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's



sabakas vu yeli gatak teli dimai davāhan ami dyutanas martevangan ratehana beye nuna rate hana dopunas beye yeli tat palangas pyeth khasak teli yeyiy nindar yi dava raba han gandi zyes ada pyeyiy nindar shahij drāu ati yi sunar davā rata han hitsun sāith võt at bāgas manz kut at palangas pyeth chu prārān tēr tāny yi kuni yivān ches na hisanas yiny nindar atas chus dod at chu karit tap dopun vuny ayina yetana ha bo daidis dava shahij karaha nindar yüthuy at daidis bunun dava tithuy pyos välinji vye chu lalavan thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūd amis mut sāruy död karun amis sāith yi karun guts pyeyak nindar yutāny gāsh lug pholeni kutvāl chu vasān apāir kani āgaye. vuchun ati pādshāhasanz kūd beye sunar rati ami kotvālan nīny ratit karin havāla trālin karik kād ati as pakān vati akha ami suv dopuk yimau kadyau doyau tahasa dizi krek sunar ata p^yetha dabzik pādshahas kar pyau kungavāri kabar cha lot tatanasa kyinna hot tatanas.

> pādshahas kar pyau kungavāryē i pakān dil gom tati tārē I vir het vātun gō's sulli gāryē i natatas pādshāh tati mārē II

böz sunarsanza zanāna drāye bāzar hitan tsuche lazan kranje drave hyet.

> shen kād kānan su cho bāge rēmai i satyamis atayo Bar Kodayu hay I

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :-

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,
And as I went there, my heart became all full of anxiety.
Thou must come at dawn with money to pay the fine,
Otherwise the King will kill it there and then."

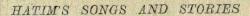
The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying:—

"In six prisons have I distributed loaves.

Now, O God, would I enter a seventh."

1 She means that the desire for sleep would become cool, and he would remain awake. But the salty fellow misunderstands her, and imagines that the medicine would bring him cool and before shing sleep.



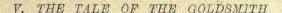






- 8. dapān vustād bāg³ren yima suche dopunak kāvand chum bīmār at¹kyā dop ham pīrau fakīrau suche gatan bāg³ranye satan kādkhānen yi kyēta dapun chu ti dap³zim yōra at³vunuy åra nēravun kyē dap³zim na me gate shak dopunak beye mā chu kā¹d¹ yeti dop has yimau patyami pahara ani mot¹ kutvālen ze kā¹d¹ tim che patkun vāt yiman nish dopun amis pananis kāvandas vony kyīta pā¹t¹ mokli yeti pādshāh kūd tagye mokalāvañy yi pādshāh kūd dopunas am¹ phīrit ti yeli tagyeham ade kyāzi lagaha kād.
- 9. dapān vustād kudun nāla panun poshāk tsunun pādshāh kōdye pādshāh kōdye hund kudun sunun pānes karand dibanas vutamaki drāye nebar pādshāh kūd gaye panun gar kutvālen dyut rapat pādshahas dop^unas pādshāh kūd beye ås sunar bāgas manz timai kyā karim kād pādshāh drāu adālat pyeth anik yim rātik kūdi ze vuchuk yim bāts ze sunar sanzi kulaye gandi guli ze pādshahas dopunas pādshaham asikya āsi gamati sālas tōre kyā āi ta vāti vat chyānis sheharas manz gau tsēr ada tsāj chyanis bagas manz ati vuch palang khati ati pyeth kur arām are au chon kutaval ami kya niy ratit karin kåd vut kutväl dopun pädshahas pädshaham chiān kūd karnam kasam vignya nāge pyetha dapān yus ati apuz kasam karehe su vutehena tati thud su as tati maran dop ami sunar sanzi zanana amis sunaras tagiye yi pādshāh kūd bachāviny dopunas





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8. And my Master said :-

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medicants say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free? Have you any plan for releasing her?" Said he, "If I had any plan, would I now be in prison?"

9. Said my Master :-

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the Vigiñah Nag.1 People say that if anyone make a false oath there; he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess?" Said he to her, "Please tell me how?"

¹ Vigiñāh or Vigiña is the name of the tutelary goddess of the Kāshmīr forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A Vigiñāh Nāg is a Nāg, or spring, sacred to her.



hāvtam vat dop^unas ak trāu sāruy poshāk kuran siin krāu beye mat sūr lāg gosony yeli ut vāt^anāvan amis pādshāh kūd^ye chon gase gasun amis pādshāh kūd^ye gase karin^y tap dāmānas dopun gases ma ditta gude khārāt sa kya hāivi ada kasam chonuy mokratit dapi yāhazⁱ vignya nāge namis matis siva kya karüm na kāsi dāmānas tap.

vignya nāgas vatāyas srānas i kuv^a zāna matⁱma ludnam ra i matⁱ tap lāyinam doili dāmānas i kut^avāl gānas gud^aryau kya i sāⁱri yār^a goi pānas pānas i kut^avāl gānas gud^aryau kya ii

- 10. pādshāh kūḍ gaye gar kuṭavāl dyutuk phahi sunarsandi bāt ze che gari panani yi gau sunar bimār kurnas yahoi ashkun tap yi ās sunarsanz zanāna gātij guḍun mohara hathas akis rush yi gundun pananis kāvandas pāna lōgun sannyās amis pāran gupāli vātanāvun pādshāha sund gara dopun amis pādshahas yi cham bāy kākiny yi chai te havāla mye chiy gatun bāyis nish su chum gōmus (sic) sōdahas yi chai myē gupāli havāla yu tāny asi yimōy yi chai pāk yi thāivzin pananye kūḍis sāith āye phīrit panen gara kyē kāla gau āu yi sunar beye gara punun.
- 11. dapān vustād lōgun sōdāgār amⁱ zanāna v^åtⁱ atⁱ pādshaha sandis sheharas manz lōg ami beye sanyās kāvand thāvun dēras p^yeṭh saudāgār lāgit





Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.
Only this mad one hath caught the skirt of my garment."
Then what happened to the vile chief constable?
All the folk took their several ways to their homes.
Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred dīnārs and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said :-

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

^{1 &}quot;To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.



pāne gaye pādshahis gundenas dāvā dim gupāli divan achan du dapan ches dim gupali.

> prārān doh gau me bālyē i sanyās āmut gupālyē II

yi chus dapān pādshāh phīrit.

sanyāsa maulāk jande lolo i kotuna ak dimai danda lolo u

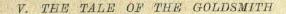
sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lölö i dand himai dukhtarē khās lolo II

12. dapān vustād mohara hatas gudun rush gundun paneñye kūdye karan havāla sanyāsas.

> tānnana tannana tanā nai i yim kār che karān zanānai I

niyanta karan havālē pananis kāvandas dopunas tsu zān tạ yi zān.



STUTUME CONCENTION OF THE STUTE
merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl":—

"Longing have I been for my girl as the days went by.

The mendicant has come for his dancing girl."

And the King replies to her :-

"O mendicant, fix not the banner of thy claim, tol-lol-lay."
I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :-

"An ascetic I am without worldly ties, tol-lol-lay."
In compensation I'll take thine own daughter, tol-lol-lay."

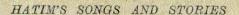
12. And finally said my Master :-

He made a necklace worth a hundred dīnārs, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,
It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn." 1

i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.





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VI. SHAHÎ YÜSUF ZALÎKHA

- 1. Shāhī Yūsuf Zulīkhā yāra bozak nā n
- Z. 2. Sālas yihna polāu kyeknā i Yitam gah begā yār* bōzak nā ii
 - 3. Sat kuțⁱ larichim chān^ye lō larichim i Beh tam sātha yār^a bōzak nā ii
 - 4. Puṭal khānas biyun biyun pānas (Kurnak parda yāra bōzak nā)
- Y. 5. At¹ kya thåvut as¹ köna håvut ;
 Z. Dop¹nas chum Kūdā yār² bözak na ;
- Y. 6. Kūdā gau suy mane paneñye kās duy i Shōlan chu shamā yār? bōzak nā i
 - Kūdā chu kunuy jal*va dit drāu nunnuy i Kanye manz chā mudā yār* bōzak nā i
- 8. Hazrat Yūsuf tul pat² lāḍēyes Zalīkhā _{||}
 Z. Yūsūf talān Zalīkhā lārān |
 Dop^unas yi pazyā yār² bōzak nā _{||}
 - 9. Nālas tap karit nyūn hā tsā karit i Gai pēshe pādshāh yāra bōzak nā ii

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VI. THE STORY OF YUSUF AND ZULAIKHA!

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā?

2. (Zulaikhā) "To the feast wilt thou not come? Dainty meats wilt thou not eat?

In season or out of season, come thou to me. Wilt thou not hear, O beloved?

3. "Seven rooms have I in the palace; in my longing for thee have I prepared them.

Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved?"

4. One by one she herself in the idol-house Covereth (each idol) with a veil. Wilt thou not hear, O beloved?

5. (Yūsuf) "On what hast thou put a veil? What hast thou displayed to us?"

(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved?"

6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.3

He is burning bright as a lamp. Wilt thou not hear, O beloved?

7. "There is but one God, who hath manifested Himself in glory.
What purpose can there be in a stone? Wilt thou not hear,
O beloved?"

8. The holy Yūsuf fled, and after him ran Zulaikhā.

Yūsuf fleeing, Zulaikhā pursuing.

Cried she, "Is it thus that thou shouldest act? Wilt thou not hear, O beloved?"

9. She caught him by the neck. She made an accusation against him.

They went before the King. Wilt thou not hear, O beloved?

¹ Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

² When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

³ Doy, duality, is a technical term of Kāshmīrī Śaiva monotheism, and is

here borrowed by Musalman theology.





 Azīza Misar as pādshāh amis as zid Hazreti Yūsūf! sund.

> Yūsūf kād khān kahchus na bözān i Mukli az Kūdā yār^a bōzak nā i

11. Yeli Yūsūf lug kād ati as prāny kād timau dyūt kāb akis kurun tāibīr tsimāiri pādshāh möd pādshahan beyis kurun tāibīr tsa sapadak pādshāh sund pēshkār maṭi hasa pāivzi yād.

Kāidyau kāv dyūt tāibīr drāk myūt i Moklai parda yāra bōzak nā i

- 12. Pādshāh Azīza Misar dēshān kāb.
 Azīza Misar kābanish ābtar gau bedār i
 Vut shora ga yāra bozak nā ii
- 13. Kam^yük vut shōragā ? Malan bāban pīran fakīran ! Banina hakīma yār^a bōzak nā _{||}
- 14. Kam^yük hakīm atⁱ kābus yus mānye tārihe yus amⁱ Azīza Misren kāb ås dyūtmut dop^unas gulāman kābuk tāⁱbīr zāne Hāzret Yūsūf.

Kābuk tāⁱbīr Yūsufas chu vāphīr i Dāden chiy davā yār^a bōzak nā ii

15. Unuk Hazret Yūsūf dop^unas pādshahan me dyūt kāb atⁱ vanum tāⁱbīr dop^unas Yusūfan kya dyūthut dop^unas pādshahan ak dyūthum hukⁱ nāg



-15] VI. THE STORY OF YUSUF AND ZULAIKHA 35

10. Azīz-ĕ Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true 1 for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved?

12. King Azīz-ĕ Misr saw a dream.

Azīz-ĕ Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved?

13. What was the purport of the proclamation?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man? Wilt thou not hear, O beloved?

14. Of what science was a learned man required? One who could interpret this dream that had been seen by Azīz-ĕ Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yüsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see?" Replied the King, "In the first place saw I seven dry water-springs drinking



sat yivan bartyen nagan satan chyavan beye dyüthum kām sat hil vuchun pukhtan satan helen ningalān beye vuchun lägar gäu sat yivän mast satan gävun ningalān ami kuy vanum tāibīr dopunas Yusūfandrāg vuthi.

Dapān vustād Yusūfan moklau tāibīr vanit pādshahas gāu asar lajis boche dopunak dīyūm bata ami vakta pādshah kyavān as na ami asra sāith dopunak jal añyum dapān gai ta anuk bata yi kyon dopunak bey añyum añye has dega vokavit anhas ta kyon taslīka as na dapān ati bo che saithi gau marit dapān pagā dits vazirau vurdī pagā vas u sā rē īdgāh yas host nami pāz behe nyeche suy sapadi pādshāh dapān voti īdgāh āu host namyau Yusūfas pāz āu byūthus nyeche banāu Yūsūf pādshāh.

> Yala vai havun hostu mange navun i Yüsüf padshah yāra bozak nā I

17. Tāirīf-i Yūsūf par Wahab Kāra khūb i Gats parān lā illāh yāra bozak nā 11



-17] VI. THE STORY OF YUSUF AND ZULAIKHA 37

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :-

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Īd-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Īd-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant. Yūsuf became King. Wilt thou not hear, O beloved?

17. O Wahb, the blacksmith, well recite thou the praise of Yüsuf.

Ever as thou goest recite the creed. Wilt thou not hear,

O beloved?



11-

VII. NAYE HANZ KAT

- Bana yas dod tas chu pānas tīnanān i
 Naye hund dod nay che pānai tī vanān i
- Nai che dapān Bār Sāhib chi kunuy I
 Diya ta bakhye nishi pānai chī byunuy II
- 3. Näi che dapān Bār Sāhib muna zāt i Pāne suy kun chi mushtāk dokhtarāt i
- 4. Hamud gaşyu tas Khudāyas kun parān i Pād! kurun tōt Muhammad mēz!mān i
- 5. Bār Sāhiban sāith ditanas sāmān i Tsor yār chas sāith sāith shobān ii
- 6. Nūra tamisandi pāda kurun Ādam i Ādamas sāith pāda kurun īdam i
- Nai che dapān lodun Ādam bē navā I Ās mashīyat lāⁱri tala drāyas Havā II
- Nai che dapān kya zabar ās suy sāth i Yami sāthai pāda karun zur yāt ii
- Nai che dapān hāl myö nuy böz tuy i Dāⁱdyo ladai chyūta sāta rözⁱ tuy ii
- 10. Nai che dapān pat vanan āsus pin hām | Shāk? burgau sāⁱthⁱ āsus shōbān |
- 11. Nai che dapān thud me asum bāla pān ı Sune kananuy grāye dūran ches divān ı
- 12. Gai ma gum^arā yiy ta tamⁱ kuy gōm badal i Pyōmⁱ guṭⁱlā lāⁱni tar vātit azal i



-12

VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.

The reed-flute herself is telling the reed-flute's woe.

- 2. Quoth the reed-flute, "The Almighty is one and only one. God alone is of His own will devoid of wrath."
- 3. Quoth the reed-flute, "Pure is the Almighty; (As He alone is free from imperfection) only towards Himself can he yearn day and night.
- 4. "Ever go ye giving forth praise to that God, In that He created Muhammad, the Beloved Guest.
- 5. "The Almighty gave him instruments to be with him. Four friends 1 are illustrious as his companions.
- 6. "By His glory He created Adam, And with Adam was created this world." 2
- 7. Quoth the reed-flute, "Adam was sent forth into the world all alone. And at his wish Eve issued from his side."
- 8. Quoth the reed-flute, "How excellent was that moment, In which the world with all its offspring was created!"
- 9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe. If ye suffer pain, remain, I pray, a moment by me."
- 10. Quoth the reed-flute, "At the back of the forest was I hidden, Beautiful with my branches and my leaves.".
- 11. Quoth the reed-flute, "Upright was my youthful form, As (in the breeze) I waved the pendants of my golden ears.
- 12. "I went astray, and thus happened that change of my estate. A woodcutter chanced upon me, a doom, a thief of my destiny."

Muhammad's four friends were Abū Bakr, 'Umar, 'Uthman, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

² The word yidam is a corruption of the Sanskrit idam, and comes curiously in a Musalman poem.

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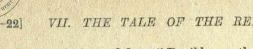
- Nai che dapān sakhme gom au suy kosūr i 13. Nazari tami sanzi saithi sapanum toka sūr n
- Nai che dapān takhi hut mak chuma divān i 14. Phala byun byun chale mazas chum tulan n
- Mada me asum hada panas ches karan i 15. Bāla pānas vāle nai kāt chum karān II
- Gaye zhudā sai zhudāī chai vanān i 16. As vadān al vida as suy karan I
- Tati vålit vati vati tam chum divan i 17. Vale vunuy turke chyanas chumu kanan u
- Nai che dapān lāiri phīri phīri chum vuchān I 18. Dūri rōzi rōz tōiri dab sak chum divān II
- Nai che dapān litari sāith yeli gājanas ! Atar peyem yeli char kas khājinas I
- 20. Dalīl :-

Yeli charkas kats amis turke chyanas nishi amis pyevān panen ham nishīn yād yimanuy kun che vanān k^yētsa ta kya vane.

Nai che dapān ham nishīn mēny rodi katye ! Vany bo dima hak türi mā rodi ad vatye I

- Ham nishinan sir panunuy bava ha i 21. Sīna musarit dod panunuy hāva ha n
- Nai che dapān kya banyam kūt ches rivan i 22. Dāide panane nāla pharyād ches divān I





13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity) that befel me.

At once on his seeing me, I became crushed to dust."

14. Quoth the reed-flute, "Wrathfully he striketh me blows with his axe,

Bits of my flesh in splinters is he raising.

15. "I had been full of pride, I had looked upon myself as the limit (of beauty),

And how much humiliation doth he cast upon my fair young

form!"

16. Far from the forest was she sundered, and of that sundering she tells.

Lamenting was she, as she made her last farewell.

17. "Down from the mountain forest he bringeth me, and wearieth me with the long, long road.

And when he is come down, he selleth me to a carpenter." 1

18. Quoth the reed-flute, "He turneth me round and round sideways and inspecteth me.

He standeth apart and giveth me terrible blows with an axe."

- 19. Quoth the reed-flute, "When he melted my flesh with a saw, When he set me on his lathe, 'twas as though a wood-worm had attacked me."
- 20. When she was set on the lathe in that carpenter's shop, the memory of her friends and companions comes to her. She says some words to them. What is it she would say?

Quoth the reed-flute, "Where stayed my friends and

companions?

Messages would I send them. Would that I knew if they stayed half way.

21. "I would tell my secret to my friends and neighbours, I would open my bosom, and display my grief."

22. Quoth the reed-flute, "What hath befallen me! How much do I lament!

In my woe, I pour forth cries and calls for help."

A törka-chān is a carpenter who works on his own account in his own workshop, and who is not a village servant.



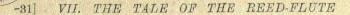
- Nai che dapān nāla dima ha mārakan i 23. Banana rustanau kah ti rozān marda zan I
- Dapān vustād kya vanahe yiman ham nishīnan yiman vanahe yiy:-

Naram kar kar baram pānas chum karān i Vare vuch tom maz kota chum haran II

- 25. Vade nā bo zade pānas tāiri nam I Khām pāsan zīti ata kāti dāiri nam II
- 26. Dapān vustad vu yeli khām pāsan āyi kanana vuchus pyivān panun nayis tāny yād ati nayis tānas kun che vanān kyētsa kya vane:-

Nai che dapān nāyis tānuk chum tamā i Gar ze panane bāny jām arzo samā 11

- Nai che dapān nayis tān myān kyah chu jān i 27. Zāne kyah tat māne bōzit gāiri zān |
- Nai che dapān nayis tān myan kyah zabar i 28. Zāne kyah tat māne bōzit bē khabar II
- Nai che dapān nayis tān nach yas che zān i 29. Zāna suyyus āsi votumut Lā Makān II
- Nai che dapān kyah che vunymut masnavī i 30. Zāne suyyas āsi pyimats ashka chī ||
- Nai che dapān mudur mas kāitya chyavān i 31. Sudar balai nāye Subhān chiy vanān II



23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith:-

What would she have said to her friends and companions? To them verily would she have said this:—

"He planed me and he made me smooth, and with an auger bored he my body.

Prithee, behold me well. How much of my flesh is dropping from me!

25. "Shall I not weep? Holes hath he made all o'er my body.

For a petty farthing how often hath he stretched his arms
upon me."

26. Moreover my Master saith :--

When she had been sold for petty farthings there came to her the memory of the canebrake where she was born. She addresses some words to it. What is it she would say?

> Quoth the reed-flute, "Yearning have I for my canebrake, For this purpose searched I earth and heaven."

- 27. Quoth the reed-flute, "How fair is my canebrake!

 Can one who knoweth it not, understand its meaning, if he hear thereof?"
- 28. Quoth the reed-flute, "How excellent is my canebrake!

 Can an ignorant man understand its meaning, if he hear
 thereof?"
- 29. Quoth the reed-flute, "He only will have knowledge of my canebrake

Who hath arrived at the true knowledge of God the Omnipresent."

- 30. Quoth the reed-flute, "What hath been said in these verses? Only he will understand on whom hath fallen a particle of love."
- 31. Quoth the reed-flute, "Many are they who drink sweet wine, But only on Sŏdarbal doth Subhān sing the tale of the reed-flute."

VIII. PĀDSHĀH SÜNZ KAT



- 1. Dapān vustād suy pādshāh as nērān prat doho ati ziina dabi pyeth ati as pyeth kani al janavaran hund yim åsi prat doho yihas bölbåsh bözān yim āsi pādshaha sand setā khush gatān doho aki ās na bölbåsh k^yẽ gatān dop amⁱ pādshāh bāye pādshahas az köne che gatan bölbash dapan vuchuk ati alis ati manz bache ze momuty välik bun setā pyūr yiman pādshahas sandyan don bāban anik vazīr gātily gātily. dophak noman vuch tuv kya chu gomut vuch hak yiman rotemut kund hatis däna vaziran aki dopu nak yi che yiman paneny māj momut ami naran kurmut byek vurudz ami chu nak dyutmut āmpa kane dyutemut kund ami chi yim momuty pādshāh vanān pādshāh bāye buy marai ta karizana kuni pādshāh bai vanān pādshahas buy marai ta karizana kuni kur yimau driy kasm pane vany yi kyā ze kuruk driy kasm dopuk asi che gabar ze timan kya kairē vur māj yā mōl yiy.
- 2. kyē kāla gau pādshāh bai moye pādshāh kuni karān chu na ti kyā zi pāne vāny åsuk doyau bātsau driy kasm kurmut vārya kāla gau āy vazīr dopuk pādshahas pādshaham nyētar gate karun vārya kāl bözān chuk na kur has zōr vazīrau kurun nyētar.
- 3. yim pādshāh zāde ze as timi as padān sabak doh aki kar yimau pāne vāny bāranyau doyau muslahat māji gatau salām hyet barak trāmy lālau nigīnau gai hyet salāmi māje trāmy rutanak vuchuna



VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If I die, thou must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off



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kurnak gai yim pādshāh zāde ze sabakas yim che doha doha ithai pāthin karān doha aki gau amis pādshāh bāye khātir yiman vura nyech? vin hund yiman dopun tuh thāivyu ma sāithi salā yimau dopuhas sa chak mōj asi chi gabar sa ta asi vāti na gai pānas sabakas āu pādshāh panun mahalakhān pādshah bāye tropunas kut dopunas bar kyāizi kurut band yi ches dapān pādshāh bai bu chasa chyāny kulai kyin na chyānyen nechavin hunz pādshāh chus dapān ti kya gau dopunas tim ām lekan guda dim ti hanza vālinje ze ada mutsarai bar.

- 4. dyutun hukum vazīran tim āsi sabak parān tatahāl dopunak māre vātaļan karūk havāla timai mārenak dapān võt vazīr yiman pādshāhzādan nishan setā gös yin sāf dopunak vasyu bun tātahāla dopunak talvu yemi shahara timy talv vazīran kar köm dopun māre vātalan māiryūk höni ze karīk yiman vālinje ze lazak tāikis gai hyet pādshāh bai dopuhas anyai noma pādshāh zādan hanza vālinje ze thāu darvāza ta rat thāvnak darvāza rachen yima vālinje ze dopuhas yima chai pādshāh zādan don hanza byūt ati pādshāhī karna.
- 5. yim bāi bāran ze vāti biyas pādshahas akis nish dopunak pādshahan tuh chu shahzāda me yivān bōzane tuh vani tōy tuh kyeta pāity chu yōr lagimati kya sabab chu yimau dopuhas yi panun gudarun dopunak bihu myenish nōkarī dapān bēthy hazūri naukar amis ās pādshahas prāny gulām ze yim zyi ti gai tōr tsun zanen karin zima rātas tōr pahar





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to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :-

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithee tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the





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gud nyukuy pahar chu lagān amis pādshāh zādas zyithis hihis dapān pādashaha sandyau doyau bātsau tråvuk arām.

- 6. dapān gulām chu vudanye nazar ches pādshaha sandin don bātsen kun yima vuy syud log vasani shahmār tāla va kane. gulām chu vuchān yeli vi shahmar log vatane amis padshah baye handis badanas nyezik au laran gulam layin shamsher amis shah māras hani hani karinas tukra tunun palangas thal shamshëri handis tyegas vulun phamb log amis pādshāh bāye handis badanas vutherani dopun amis āsi shahmāra sund zehar lādyōmut ami mōjūb ås yi vutheran padshah gau bedar vuchun gulam amut nēzīk shamshēr hyet nanyi amisund pahar mukalyau āu duyamis gulāmasund pahar āu nyēzīk dopunas pādshahan ai gulām yus akha āgas pyeth bēvophāī kaⁱre tas kya vātⁱ karun yi vuthus gulām phīrit pādshahan tas gati kale tatun beye basta vālanv pādshaham bo vanāi dalīla ta thāv tam tat kan.
- 7. dop^u nas gulāman su as pādshaha ak suy gau doha aki sālas shikāras kunuy zun sāith asus pāz võt jäya akis lajis trās banān ches na kuni vuchun jāye akis āb? sreha hyu ati dyutun barsha sāith dobehana kurun bagela manza pyāla lodun at pyālas āb hyütun chun ās pāz tsununas trāivit beye borun yi ābe pyāla hyūtun chyun as beye yi pāz tsununas trāivit doye lați sununas trāivit pādshahas khut zahar treyimi lati burun dachina atha chu at pyālas tap kairit khåvur atha thåvun nebar yüthuy hyütun chun tyuthuy au paz tununas traivit dithas ami tap



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night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me:-

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traiter to his lord ?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman :-

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon





pādshahan rutun latan thal hitanas paka ze kar^yinas tān yi yeli mōrun pat^a pyūrus atat^y vuny trēsh chayen na gau vuchⁱ ne at ābas āsi na kuna āgur pakān chu pādshāh vōtⁱ jai akis vuchun atⁱ shah māra ak shungit amⁱ suy nērān ås^u kanⁱ lāl yi āb ås zahar yi chus vanān amis pādshahas har ga kyēy su pādshāh sa trēsh ch^yaye h^ye su marih^ye vun^yai sargēh kari h^ye su pādshāh tas pāzus mā mārihe pādshaham sāy che dalīl sargi gatē kariñy.

8. mukalyau amisund pahar tye au treyimi sund pahar ze gai panas byēthi pādshāh chu bēdār dapān chu amis treyimis pahara vālis dapān chus ai gulām yus akha āgas pyeth dagāi kairi tas kya vātye karun dopunas phīrit ami gulāman su gatē pādshaham sang sār karun pādshaham sargī gate kariñy bu vanāi dalīla ta thāvum pādshaham kan.

9. dapān chus su ās södāgār? ak su södāgar ās setā bakhtāvār tạmi süy pyau muhyim tạmi süy ās hūn byāk södāgāra ās dopunas yi hūn mā kanahan dopunas kanan dopunas karus mul kuranas mul rupia hat nyū södāgāran yi hūn drāu södā hyet võt jāye akis lajis rāt rāt?li pyēz tsūr nyū has yi māl hūn chu vuchān ami kuri na kyē ti sadau phul ghāsh sodāgar gau bēdār vuchun ta māl na kuni dapān chu yat kya gōm āu yi hūn ami kar nas tap pushākas chus lamān hūn drāu bro-bro pata-pata chus södāgār vāte nō vun maidānas akis manz vuchun ati tūrau thāu mut ami sund māl parze āu vun anun panun māl yi āsus ta ti beye ās yimau tūrau beyen södāgāran hund nyumut titi anun vāt?nāvun pananas dēras gau setā khush dopun



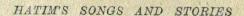


and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King haddrunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:-

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price ?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That







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tamis saudāgāras tōguna amis hūnis mul karun tamis as pyumut muhim tami mukhe togus na.

10. dapān vustād amis hūnis kurun mul rupias pānz hat lichin chit yi hāy sin an amis hūnis nāl dopunas sa gas pananis kāvandas nishin yi chit hyet gau hūn võt nazdīk amis sõdāgāras sõdāgaran vuch parze nā vun yi hūn dopun panenen bāsen dopunak hūn āu phīrit ami kuri kya tāny tahsīr ami sunuk kairit balki chus chālāna nāl sõdāgār gau phikri dopun vun kya kare rupia hat gōm kharj kodun bandūk lāyanas ta mārun yeli mārun ta ada phyūrus gōs nazdīk bo vuch ha amis kya kākad chu nāli yohāy kuranas nāla musarun ta vuchun ati lyūkhmut rupias pānz hat ada phyūrus setā pādshaham sāy che dalīl sargī gase karin harga hay su sõdāgār guden vuchahe amis hūnis kyah chu nāl su hūn ma marihe gau amisund pahar.

11. āu tūrimis gulāmasanz dalīl tūrimis gulāmas vanān pādshah ai gulām yüs akha āgas pyeth bē vuphāī kairi tas kya vāti karun dopunas gulāman pādshaham tas gati sar tatun shehera manza dūr kadun pādshaham bu vanai dalīla ta tāvum kan dopān chus gulām su ās pādshaha ak amis suy ās nechiv za timanai moye paneni mēj pādshahan kar vurudz zanāna sa gaye pādshāh zādan don vuramēj pādshāh zāda za āsi sabakas tēra āy amis vura māji niyak salām lālau nigīnau trām thāvuk amis bēnta kani yim gai beye sabakas doha doha che karān pādshāh bāye daj paneny rāy kya dajis bo karaha yiman pādshāh zādan sāith guna doha aki vunun yiman pādshāhzādan don me sāith kairyu guna





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merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :-

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :-

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with



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yimau duphas ta chak sāny mōj tyeta asi vāti na pādshāh zāda gai sabakas pādshāh āu darbār murkhas kairit võt mahala kän pädshäh bäya trupanas darvāza darvāza ches na thāvān dopunas yi kyāzi vutus pādshah bāy dopunas bu chasa ch^yānⁱ kulai kina chān^yen nechevin hanz dopunas pādshahan ti kya gau dop^unas tim ām l^yekan pādshāh chus dapān vun^y kya chu salā pādshāh bāy ches dapān me gatse ta hanza vālinja za tima khyema bo ada kya thavai darvaza padshahan dyut hukm vazīras dopunas yim shahzāda za dik maravātalan ati yiman karan vālinja za gau vazīr võt tatahal yeti yim shahzada za as yiman kun karan nazar setā gās yim pādshah zāda za khush dilas pyōs insāf dopunak talyu yami shahara dūr baly.

12. dapān vustād mārevātalan dyut hukam vazīran māryūk hūn za māravātalau mā'ry hūn za kairik yiman vāliñja za lazak tākis manz gai hyet pādshāh bāye thau darvāza pādshah chu karān pādshāhi tati.

13. shahzāda za āy tsalān biyis pādshahas nish pādshahan raity yim gulām gudenyuk pahar āu amis badis hihis shahzādas chu shamā dazān pādshāha sandi za bāts che palangas pyeth arāmas yimaniy syud vasān chu shahmār yi gulām chu kadān shamshēr amis shahmāras chu karān tukra ami pata chu shamshēri handis tyēgas valān pamb amis pādshah bāye handis badanas ās vutherān yi zahar amis shahmāra sund dopun amis mā āsim shahmāra sund zahar ās vutharāny ta pādshah gau bēdār





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me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

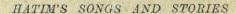
12. And moreover my Master said :-

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath



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dop pādshahan yi ām mārani pādshaham say che dalīl har gāk yēy su pād shāh sar ka rihe panen yen nechevin pyeth mā diyehe hukm mār vātalan tuh mār vūk ada gai tim hūna za māra pādshaham agar bāvar karak na su pād shāh as sonuy mor yi pādshāh gāk ta yi kya che shamshēr at kya chiy palangas thal shahmār gan i ka rit.

14. setā gāk pādshah khush ak böy thāvun vazīr byāk boy banāvun pādshah.



VIII. THE TALE OF A KING



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come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.



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IX. GREST BÂYE HANZ TA MÂSH TULARI-HANZ KAT

1. Dapān vustād yi grēst bāy ås tajamat kami bāpat kārdāran muka daman åsus kurmut zulm ami bāpat che tajmat vāt vanas akis manz otuy vātus māch tular amis āyi zabān dapān che amis grēsta bāye ta kyāzi chak tajmats dopunas grēsta bāye mye chu gamut zulm ami dopunas phērit māch tulari mye ti chu gamut zulm bo ches vadān ta thāutam kan vanān māch tular grēst bāye kun.

yi tai vesī paran p^yimōs karōs zār^apār l budai che sai māch tular vanuk jānavār l

- koh^a kohāy yūra añyām āsus ayāl bār i balai p^yiyen hāpat gānas vanān sāny nam lār ii
- pötyen tasanden älinäsh kurun sähibö äyna är j budai ehe sai mäch tular vanuk jänavär ji
- 4/ dapān amis grēsta bāye yi māch tular dop^unas yi hāl kur nam vana manza hāpatan vun^y tajēs vatsās grēsta garas dap^yām kare rahat vuch ta vuny kya kāirim yi grost thāu ta kan bu kya vanai.

thanyā matit kuṭha thāunam mōteny chem bāndⁱhāl i

bāgeni āyas grēst garas sāi m'e gayem gāl 1

5. drātis sāⁱtin kash^a yeli tetⁱnam kāⁱtya katis mār i

budai che sai mãch tular vanuk jānavār n



THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

1. Saith my Master :-

Here was a farmer's wife who had fled from her home. And why had she done this? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife:—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

3. He utterly destroyed my little ones. O God, why came there no pity to Thee?

Lo, I am thy honey-bee, a poor winged creature of the forest.

4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

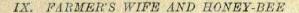




6. moklau ami māch tulari vanit panun dād vu che dapān amis grēst, bāye chiyai kyē gamut sati van vanān che vo vanān grēst, bāy dapān ches bōz m^ye kya zulm chu gamut.

azal chāvun chu samsāras chetal vasanⁱ jāi i budai chesai grēst^a bāy yōr nai rōzanⁱ āy ii

- sonta yeli mutasäithi grestyen diläsa dina hai äy i mudryau kathau yerä barak zälas valena äy i
- 8. harde vizē dard motuk lāyine tim hai āy ı budai chesai grēst^a bāy yōr nai rōzanⁱ āy ॥
- yim phal vavim māje zemīni tim hai papit āy i sumbrit sāⁱrit kalas kaⁱrim hata budⁱ khāris drāy ii
- 10. chakla chakla mukadam ta patavāri tolani tim hai āy i budai chesai grēsta bāy yor nai rozani āy ii
- 11. azīz ta miskīn kāi t^ya visyāi halam dār dār āy i halam ditamak mebar bari suy chu muklan pāy i
- kalama saitin savab likhan yitenai lagik gray i budai chesai greste bay yor nai rozani ay ii



-12

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

- Lo, I am thy farmer's wife. We came not to this world as an abiding place.
- In the spring the tax-gatherers came to the farmers with soft encouragement.
 - With sweet words did they fill their bellies, and enclosed them as in a net.
- 8. In the autumn they forgot all their kindness. They it was who came to beat us.
 - Lo, I am thy farmer's wife. We came not to this world as an abiding place.
- Crops sowed I in mother earth, and they it was that sprung up and ripened.
 - I collected and piled them on the threshing-floor, hundreds of kharwārs 1 in weight.
- 10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.
 - Lo, I am thy farmer's wife. We came not to this world as an abiding place.
- 11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!
 - Their skirts I filled and filled, for that giveth an assurance of salvation.
- 12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.
 - Lo, I am thy farmer's wife. We came not to this world as an abiding place.

A kharvar weighs about a hundredweight and a half.





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X. RAJA VIKARMAJITENY KAT

1. dapān vustād mahnyiu tor āsi pakān vati āk broho maidān ati maidānas yeli hyütuk pakun lagi vaneni pānevāny talau vanito dalila yim maidān karony pata kani āk byāk shahta amis dopuk ta vanta dalīla yi maidān mukalāva hun ami dopunak phērit bohasa vanemov dalīl dalīl hasa vanemau kathe pānts pānten kathen gate nam dini rupias pānts hat yimau dopu has phērit tor hat dimoi tor zani pāntsvūm hat gai panenuy vanse kathe pānts dopunak.

dyār hase chu safiras i
yār hase chu na āsinas i

äshināv hasa chu āsinas i
gaye tre kathe beye ze kathe hasa chyau
sa zanāna chyauvna paneny i
yesa na āsi pānes sāith ii
beye hasa

yus rātas bēdār rōzi i suy hasa zaⁱni rāje Vikarmājiteñy kūr i

vañye nak yima kathe pānt yim chus dapān van sa dalīl yi chuk dapān me hasa vañye mōv kathe pānt milovuk laḍāi yim chus dapān rupias tor hat nyit dalīl kye vañyit na maidān chu vuñye pakenai amis layuk yimau torau zainyau ami dopu nak pakyu sa yeti kis pādshahas nish yisu dapi ti karau.



X. THE TALE OF RĀJĀ VIKRAMÂDITYA 1

1. This is what my Master saith to me :-

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things, but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them:—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :-

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :-

He only will win Rājā Vikramâditya's daughter Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

¹ The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

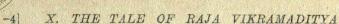
² The whole of the subsequent quarrel depends on the double meaning of

2 The whole of the subsequent quarrel depends on the double meaning of the word kath, which like the Hindi bāt means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate kath by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate dath by "story". Its meaning is not indefinite.





- 2. dapān vustād vāti pādshahas nish dvut pheryād borau zainyau dopuhas pādshaham yim shakhtan khvaiy asi rupias tor hat dopun vanemou kathe pānts pādshahan dop amis shakhtas vanasa kya vunthak yi votus phērit pādshaham bo vanai kathe pānts rupias pānts hat gate nam diny ada vanai bo kathe pānts pādshahan kairy rupias pānts hat dithin amis shakhtas yim kairin yim band pāne kairin kāma ami pādshahan pādshāhīhund poshāk trāvun gadoi yiye hund poshāk pōrun beye gandin lālasat gandin matse drāu yima kathe pānts sar karani.
- 3. dapān vustād gudeny drāu benye handis shaharas kun gur chus khasun voti yeli nyazīk at benye handis shaharas lazun shechy amis benye me kyā chu pyümut mohim bo kya yimaha tori ami lazanas benye phut phērit shechy me kya rozan pāma vāravis manz phut phērit lazanas beye shechy me yeli na bani tori yün totyi gatyem ladun naptas kyētā lade hamai tat gate gand karun pyetha gatyes mohar kareny paneny ami kar benye kāma lodun panenye kyenzi bata hana yā tyut yā shūt pyetha karanas paneny mohar korun revāna amis bāyis tami yeli vuch benye hanz mohar rotun ati thāvun dabāvit.
- 4. drāu yārisanzi vat¹ yeli vōt nyazīk sōzun amis mahñyu yār hasa āy pādshāhī chesna so hasa chiy mohim zad yāran yeli bōz drāu vōt amis yāras nish dapān chus hā yāra kat^yi gōham yōr pā¹da pakān chi dunuvai. amis as miskīnī hund poshāk nāl^y dapān chus yār yi kal^ati shāhī ditta m^ye yi myōn



2. Saith my Master :-

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

3. Moreover my Master said :-

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My







poshāk tuntha ta yi āsana bozana yi chu amis miskīnī hund poshāk yi ās bozana kalati shāhī kami mukha mahabat sāth gau vāti yārasund gara yāran kiiranas ziāfat lāyaka pādshāh sapanyes ottāny za katha sar.

5. drāu vuny zanāna handis shaharas kun vot at sheharas and kun ati as bud zanāna byūt amisandi gairi dopun amis buje zanāna ditam drot bu ana yamis guris kh^yut gāsa drāu gāsa anani vuchun ati gāsa maidāna aty chu lönān yi as rakh pādshahasunz as lādān tahalv nyūk ratit pananis mējeras nish koruk kād rāt āye amis chu gatan pāida zanāna ak amis mējeras ziāfat hyet yi chu bihit palangas pyeth ziāfat thāunas bonta kani ati vati khyeni don? vai hana h?rēyek yi dyutuk amis kāidis kurhas ālau hatō kāidyau yi khyau sāiny tethan kāid rut khyan ati chu panani jäye behit yimau doyau kar tamis kuri at palangas phut tar kuruk ālau amis kāidis sa vuch ta yat palangas phut tar tsima tagi ami dopunak phirit añy tagimna hamsai chyum chyan dophas vula võt ot amis zanāna parza nāu panun khāvand ami as parza nāu mut bront yeli yi battahan dita has yi zanana che dapān amis mējeras vuny kya karau yi chu myon khāvand yi gate mārun rātas rāt hukm dyūtun māravātalan dopunak nīyūn yi kāid gatse mārun vālinje gatyes yūrⁱ anan^y nyūk yi kāⁱd shah^aras nebar ami dyutanak savāl mye trāvitoh yela bo chalaha ata but Khudāyas kun karaha zāra pār travuk yela vuchan aba hana cholun atih ata but



friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

-5]

Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he



Khudā sābas kun korun zāra pār ata pyos yiman lālan satan p^yeth yim tat^y āsis gandamatyⁱ mata viman dopun māravātelan tun hata sa mye trāvyu yela nom chu lal sat bor chu tohyi bun zanyen tre chu myen tohi nish.

6. otutāny kairin tor kathe sare pantim kath gayas mashit au võt panen gara beye vanan chu timan pānsen zanen vanyu sa kya van^yau toh^yi pant kathe yi votus phot pherit padshaham kate kathe kairit sare dopunak pädshahan tsör kathe vimau dophas kusa kusa dopunak pādshahan.

åsi nāv chya pazi pāithy āsinas i

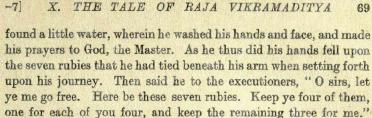
vār chu na āsinas titi puzuv II zanāna sa chena paneny yasina pānas sāith che titi puzuy 1

dyār che bakār safaras titi puzuy I yima tor kathe karimau sar vuny vanyum pantyum kath dopunas ami shakhtan phut phērit rupiya hat gatyem dyun dyutanas pādshahan dopunas.

yüs rātas bēdār rōzi I suy zyāni rāje Vikarmājiteny kūr I

7. pādshahan kar kam lagun fakir gau võt raja Vikarmājitun gara nazar bāzau kar pazar khabar dārau niye khabar amis rājas dopuhas rāja sāba fakira ak gomut pāⁱda vohoi dapān bu z^yēnan rājasanz kūr rāja vanān chuk phut phērit az tāny kāitya rāja zāda gamaty atye māre vun gau yi fakīr havālay Khudā ada yā lasa yā mari gatyu khāilyūn kuthis manz yati yi rājasunz kūr ås palang tråvhas shērit khut fakîr palangas pyeth amis khắtūni disan zyer





6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men. "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:-

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

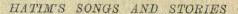
True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said :-

> "He only will win Rājā Vikramâditya's daughter Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant fagīr. He went forth and reached Rājā Vikramâditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,' " And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this fagir committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

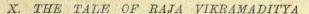




8-

kairin amis sāith kathe kathe kairit karun kam at poshākas korun shakal insān hish pāne drāu dūr pahạn byūt nazeri shamā chu dazān amis khắtūni handi shikama manza drāu azhda tāu at poshākas manz yat yi ami fakiran yinsan hyu kurmut as yiy chu donan tapy hyevan ati yelina insan as beye tau yi azhda amis khåtūni shikmas manz ami fakīran kar sargī balai che amis khåtūnī handis shikmas manz nebar kye che na au fakir vot beye at palangas nishi khatuni ditan zer kathe kairin amis saith at poshākas korun beye insān hyu gau beye fakīr byūt dūri pahan. shamā ehu dazāni athas kyet kadin shamshēr amis khắtũnĩ handi shikma manza log nāirini yi azhda log at poshākas manz atani tujen shamsher chu amis azhdahas kateran morun kairinas gañye tunun ati palangas tal khut pāne at palangas pyeth shamsher ditan shand ta shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan dop māravātelan gats^yu yi fakīr āsi momut yohoi vālyūn az tāny kāitya rāja zāda gamaty māra ta yi ti āsi momut kaity at kutis manz vuchuk fakīr vāre kāre zindai nazar bāzau kar nazar khabar dārau niye khabar rājas dop has rāja sa fakīr chu zindai rāja sab khut pāne at kutis manz karān chu mubārak amis fakīras dapān chus fakīra ta vante kyeta pāity bachōk dapān chus fakīr bēdār rōzana sāith rāja sa kar nazar palangas tal rājan kar nazar vuchun palangas tal balāya ak trau muts fakīran māirit dapān chu fakīr amis rājas zabān kyah che karmuts rāja chus dapān puz chu Khudā chu kunuy fakīr



ALLOWE COVERNMENT OF BOAA

when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.1 It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqir satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqir to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramâditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

¹ Literally, "belly," but as the python certainly came out viâ the mouth I use a word more suitable for Western ears when dealing with a lady.



chus dapān yi hasa chay ati paneñy kūr ma disa panun nishāna dibanas vāj amis fakīras fakīrasanz vāj rat ami rājan.

- 9. drāu fakīr võt panun shahar fakīri hund zhāma tunun kairit pādshāhī hund poshāk purun dyütun hukum lashkairi nēru sa mye sāith.
- 10. dapān vustād gudenyī gau at benye handis shaharas yi pādshah ti ås bāja tārān ami suy pādshahas anyin benye paniny thaunas bont: kaini sa tami dohuch ziāfat yat tami beñye mohar asus pyetha karmus dapān chus yi chyā mohur chāny dopunas phērit myenyīy che dapān chus yi pādshah buy kya gắs tami dohuk miskīn pạz pạity chu āshnāu āsanas.
- hisan amis pādshahas ti lashkar dyutun kadam yārasund kun võt yāras nish yāran kar ziāfat yiman don pādshahiyan kits. rāt kaduk atv suban drāy.
- 12. dyütun kadam at hyahara sandis shaharas kun anān nād dit amis pādshahas dapān chus anuk sa tahaly timau chu chyānye rakhye manza būr rutmut su kati chuk thaumut anik tahali dop hak yus tohi tsur rutu rakhi manza su kati chu thaumut yimau vun pädshaham asi chu kurmut haväle panenis afsaras mējaras anuk mējar dop has nomau tahalyau kuruy havāla būr su kati thavut yi chuk dapān m^ye dyūt na tahal chus karān gavāi pādshaham asi kur tākhīt amis havāla dopunak ami pādshahan yus tami doho fakīr lāgit ås suy chuk dapān anyūk māravātal tor tim vanan pānai anik tim dapān



said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqir and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :-

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

- 11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.
- 12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."



[13-

chuk yi pādshah tohi nish chu amānat tas fakīrasund su dīyu yūr^y yimau māravātalau kar kām kaidik yim lal sat thavik padshahas bonta kani satau manza tulin tör kairinak havāla dopunak yim kami asyu d^yitamaty dop^uhas fakīran aki tami kami bāpat su ås dyütamut yemi mējaran mārana bāpat dapān chu pādshāh amis mējaras kun me chuk na parzenāvān buy kya gös su fakir yus kāid östan kurmut gudeny āyī sa khắtūn ziāfat h^yet kheyau yek jā h^ar^yau b^yut kuru me ālau dopūm volo kāidyau yi khyau son tsut tami pata ās bo rōt mye khyau tami pata karu murde māzāiry phutu palangas tar kurū me ālau ta ma zānak yat palangas vāt kairit me dopumau āny zānenā ham sāye chum ch^yān palangas dyüt^umau vāt kaⁱrit amⁱ panenye zanāna parzanāvus dop^unai ts e yü chu myön khāvand yi chu āmut fakir lāgit yi gate rātas rāt mārun kur thas havāla noman mārevātalan yiman āu ār myōn yimau trāu has yele yiman ditim lal sat tor ditim tun zanen tre thāymak amānat yaity kya chyum tim lāl tre bor chim dyütmat noman tsuan zanen yeity kya chüy tim ti kolnas zima tahsīr.

13. dapān vustād dyütun hukum panenye lashkaⁱri kodun yi mējar ti paneny zanāna ti khanenavun khod tananāvin don^uvai at khudas kar nāviny kanye kan atⁱ chu lekhān sāhibi kitāb

shrāk sarp makhri zan bēvophā i

14. drāu ati phīrit yi pādshāh võt ati rāja Vikarmājitun gara divān che rājas khabar pādshāh chu āmut paneneñy bātsan rāja chuk dapān sa cha



-14] X. THE TALE OF RAJA VIKRAMADITYA

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqīr, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqīr." "And for what purpose?" Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

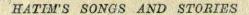
13. And moreover my Master told me :-

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written:—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramâditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,







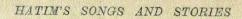
[14-

fakīrasunz pādshahasunz che ne pādshāh chus dapān buy gōs su fakīr m^ye nish chu ch^yōn nishāna tə^ye nishi chu myōn nishāna dapān chus rāja tamⁱ dohuch fakīrī kya gaye azich pādshāhī kyah gaye dapān chus pādshāh me āsa hetamata kathe pānt timai āsus sar karān tamⁱ āsum lāg^u mut fakīr rājan kar kām ditinas sāⁱth paneñy bāt drāu vōt panenis sheharas manz chu karān rāj.—vu salāma vu ikrām.

-14] X. THE TALE OF RAJA VIKRAMADITYA

"Of a faqīr she is the wife, not of a king." Quoth the King to him, "Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine." Quoth the Rājā to him, "What meant the faqīrhood of those days, and what meaneth the royalty of to-day?" Said the King to him, "I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr." Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

77





[1-

XI. FORSYTH SÄHIBAN SHĀR YELI YARKAND ZĒNENI GAU	
Yi mye dyōt mai tih gats ta bozān ı	
Yārkand anön zēnān	1
	4
gudeny dup malkānye kus kairi yohoi kār	
• Försat chu zörävär i	
rāje be Yārkand bāja gats tārān	
Yārkand anon zēnān II	2
Landana pyetha Yarkand yimau kur tai	
maushūr hā topor gai i	
gudeñy Sona marga chāvān posha mādān	
Yārkand ^o II	3
huk ^u ma mah ^a rāj Buṭṭanis brõ drāu	
Balti tum age jāo i	
pīche jāo Kashmīr nāle chālān	
Yārkand ^o II	4
rasat sai tsopor karhai tarfan	
guḍa lug Marāj pargan ı	
tim vadān āsi kot lagi gār zān	
* Yārkand ^o II	5
timan Buṭṭa garạn Kāshiri thāvik	
Butta bāy broh nyāvik i	
gur bāṭi dākas zumba che gāsa sārān	
Värkand ^o u	6



THE SONG OF FORSYTH SAHIB WHEN HE WENT XI. TO CONQUER YARKAND.

The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmir, where people were collected to serve in the camp. Sabir, the author of this poem, describes the events attending the impressment of these campfollowers. He evidently believes that it was a military expedition to conquer Yārkand.

- 1. What I have seen, to that attend and thou shalt hear. "Yarkand will we conquer for ourselves."
- 2. First, said the Queen of England, "Who can do this work? A mighty man is Forsyth." To him she gave the order, "Seat thyself upon the throne of Yarkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves."
- 3. They who wielded the sceptre of authority from London unto Yarkand became famous over all the world. First halted they in Sonamarg 1 to enjoy the delight of the flower-meads. "Yarkand will we conquer for ourselves."
- 4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.2 "Ye Baltīs, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves."
- 5. The order for their assembling issued forth on all sides, and at first the people were collected in Maraz.3 Lamenting were they and crying "Poor ignorant souls, whither are we come?" "Yarkand will we conquer for ourselves."
- 6. In houses of these Tibetans were Kāshmīrīs quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and vaks for collecting and piling grass. "Yarkand will we conquer for ourselves."

A celebrated upland in the Sindh Valley of Kashmir, famous for the

beauty of its wild flowers.

2 i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

³ One of the two divisions-Maraz and Kamraz-of the Valley of Kashmir. Maraz is the southern part of the valley, on both sides of the River Veth above

Srīnagar.



HATIM'S SONGS AND STORIES



ba rai khumba khas zananan che sumbiran	
z ^y ünte gäse vartāvān ı	
aja äse pyāvela kyē āse dujān	
Yärkand ^o II	7
gur ⁱ manga nāv ⁱ hai kukar gāman	
chuh karun yimna zanan 1	
hạri hạri karān åsi timan pak•nāvān	
Yārkand ^o 1	8
kala kani dumbij ches lati kany lākam	
gāsa raz kanyek mah kam i	
gāsa gaņdi ta zache zīn pā¹rit soira sāmān	
Yārkand ^o	9
rasat ka ⁱ rtan an ^y hai nān gār	
mati chuk pan paneñy kār i	
g ^y aja ka ⁱ rik krālan guḍeñy l ^y eja sārān	
Yārkand ^o	10
krāje dup? khāvandas nā dāna krālau	
kathu kit kõnda välau i	
kằm hau che pak vañy ạ mi gasu travan	
Yārkand ^o #	11
gür dop ^u gür bāye donovai nērau	
gau kit jāy shērau ı	
vudye pyeth h ^y e gāsu lāu gau gātan lārān	
Yārkand ^o 11	12
kunya kyet duda nut vāri hyet bā ⁱ ri drāu	
lökan chu safarun thāu 1	
tākīt duda gūr jan ⁹ tuk bāg v ān	
Yārkand ^o II	13



- 7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yārkand will we conquer for ourselves."
- 8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "håri håri," as they urged them along. "Yärkand will we conquer for ourselves."
- 9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.² All the appliances that they had were pack-saddles ³ of straw and saddles made of rags. "Yārkand will we conquer for ourselves."
- 10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yārkand will we conquer for ourselves."
- 11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yārkand will we conquer for ourselves."
- 12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yārkand will we conquer for ourselves."
- 13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yārkand will we conquer for ourselves."

2 The kaññèkh is the term used for the two straps or ropes attached at the

back of a Kāshmīrī saddle to secure blankets, etc. (Stein).

3 The gand is the term used for the Turkistan pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

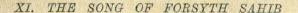
^{1 &}quot;Tchk" is the click made to encourage a horse, "hår! hår!" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.



HATIM'S SONGS AND STORIES



varai unb varuja nunai sera za	
chim mangān dāle muy tạ ka ı	
tsorasta år h ^y et m ^y eti hai pakanāvān	
Yārkand ^o 1	14
(vātij vanān phērit)	
phērit dabza hek vātal gānau	
dabzi hek as ⁱ nau zānau ı	
dap ^y āmak vātaj k ^y ē nai chum bōzān	
Yarkand ^o 11	15
shumār bōz hai tāifadāran	
mangalaj ahengāran ı	
vodye pyeth yiran hyet shranz dakhe navan	
Yārkand ^o II	16
kārau ditti bārau yingar kat ⁱ tārau	
vān kat ⁱ jān shērau i	
hāl kya kur hak nāl gara nāvān	
Yarkand ^o 1	17
khush kya gōsai amōb gau jān	
pata nyūk nāyid chān i	
bațța daje at ⁱ h ^y et pate chuk lārān	
Yārkand ^o II	18
musla hat karān tima åsa pānevāñy	
kusuy ka ⁱ ri nāyiz ta chān ^y l	
kata van ^y ka ⁱ rit hai karau guzrān	
Yārkand ^o II	19
Sābir tilavāñye tāmat yütuy van	
yāmat khabar bōzan ı	
tāny° āu sāhib bā sō ⁱ ri sāmān	
Yārkand ^o II	20



-20

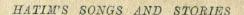
- 14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yarkand will we conquer for ourselves."
- 15. And she replied, "Thou shouldst have answered them. O pimp of a sweeper.1 Thou shouldst have said, 'I know not how to use them." "I did, my sweeperess, say that to them, but they heard me not at all." "Yarkand will we conquer for ourselves."
- 16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yarkand will we conquer for ourselves."
- 17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yarkand will we conquer for ourselves."
- 18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.2 "Yarkand will we conquer for ourselves."
- 19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife ? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yarkand will we conquer for ourselves."
- 20. Sābir Oilman 3 only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saving. "Yarkand will we conquer for ourselves."

¹ This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

² A thoroughly Käshmīrī sentiment, quite in keeping with the villager's indifference to the troubles of others.

The author was evidently on bad terms with the barber and carpenter of his village (Stein).

3 The name of the poet.





XII. AKHUNASANZ DALIL

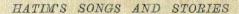
- 1. Tami suy as nechiv tor tima nai prutun bo budi ås tuhi vañyu kyah kār kairyu aki dopus bo kare yimāmat bēy dopus bo para bāng bēy dopus bo para vāz lokat hi tsorim dopus bo kare tsur doha ak banyāu gau pādshahas tsūri võt yeli pādshaha sund gara rūd vudanye tāny nerān tōra vazīr beye pādshahasanz kūr yi vuchuk ati vudanye dopunak tohi kam chu yimau dop has tsu kus chuk dopunak bu chus tur yimau dopuhas asi ti che tur kairik gurⁱ za sapud savār ak yi ākhun beye yi pādshāh kūr dopunas vazīran nēryū tohi nasīyat hasa karai ak kat yina sa pādshāh kōdyi sāith kat kuni karak bo hasa yimau pata ta tohi nēryū.
- 2. yim chu pakān pādshāh korvi che na khabar yi chu na mye sāith ākhun zāda tas cha khabar yi chu vazīr gāsh lug phuleni vaty guryau pyetha bun gaye yi pādshāh kūr kul^ye akis p^yeth ata but chulun vuchun at kul e manz lāl yi lāl tulun āyi hyet amis ākhun zādas nish tas che khabar yi chu vazīr vazīr kyẽ as na yūt gash chu pholan tyūt chu yi lal gah trāvān parza nāu ami pādshāh korye vazīr na lāl tuluk sāith vāti shahras akis manz ati vuchuk pāryehna ati manz byēthi.
- yi chu yivan amis padshahas nish ami sheharakis dapān chus bo behe naukar yi chus dapān kya naukrī karak dapān chus bo kare guryen hanz kismat yim che yimai kathe karan sakhta ak āu lāl pharosh amis pādshahas kanani lāl chis



XII. THE TALE OF THE AKHUN.

- 1. There was once upon a time an Akhūn, who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou ?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."
- 2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.
- 3. The young Akhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

A Musalman religious teacher.





za yi voti sāyist yi chus dapān pādshaham ak lāl chu bēbahā byēk chu khut at manz chu kyum dapān chus pādshāh ti kyata pāithy ay te bozana dapān chus yi phīrit pādshaham tākīt chus manz kyum phuta r^yūn hargā kyum drās na ada yi pādshahas khush kairi ti gatsyem karun har gā kyum drās tela gatyem bakhshāyish diñy.

dapān vustād phutaruk yi lāl ami manza drāu kyum ami sātha tun has sāyist nāu nahit lāl shināk pyas nāu gau yi lāl shināk panun gara doha doha chu kadān rātas bihān chu panani gairi dohas yivan chu lal pasand karani amis padshahasund nāyid gatan chu mast khāsani amis lāl shinākas tati chu vuchān amisunz yi zanāna yi as khab sūrat setā āu vi nāvid vazīras mast khåsanas dopunas ai vazīra zanāna che amis lāl shinākas yi shuybehe vazīrasandi gaⁱri amis karte kyēta nukhta dop^unas ada kya yi vazīr gau amis pādshaha sanzi kōdye dopunas ta dap pādshahas myegate yis lāl shinākan gudenyi lal pasand kur tati hyu byak lal asun dup pādshaha sanzi kodvi pananis māilyis mve gate lālas hyu bē bahā lāl āsun āu lāl shināk dopunas pādshahan disa lāl anit tat lālas hyu āu voda lāl shināk voti paneñye zanāna nish byūt tops kairith yi chas dapān zanāna ti kyā zi chuk phikri gamut dopunas phērit ami läl shinäkan pädshah chum läl mangän bebahä su kaiti ana dopunas ami zanāna gats dap pādshahas ritas kyut dim kharj bo dimai lal anit padshahan dyutus kharj ritasumb yi anun panun gara chu bihit khyavan nu chu gatan padshahas nu chu gatan

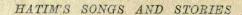




the young Akhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :-

They broke the ruby into pieces, and sure enough a worm issued forth from it; and from that time they gave him the title of "Royal Lapidary "instead of that of "Groom". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. "Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, "Willingly, and why not?" and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, "Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, "Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, "Why art thou so anxious?" Replied he, "The King demandeth from me a ruby beyond price, and where am I to find it?" Said she, "Go thou and say to the King, 'If thou wilt give me a month's expenses, I will bring thee the ruby." Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to





beye kun rit gau āda divān ches yi su lāl yus tami kulye manza tu jān gau hyet pādshahas karanas salām lāl thẳu nas bonta kani.

- 5. drāu phērit lāl shināk vot panun gara rātha kadun paneni gairi subhas au nayid mast khasani amis lāl shinākas mast mukalāu nas khāsit ta drāu nāyid pānas vōti beye amis vazīras nish dopun vazīras kyē ta karta amis lāl shinākas amis che zanāna khōb sūrat sa shūybihe vazīrasandi gairi vazīr āu beye amis pādshaha sanzi kōr^ye dop^unas ta mang pādshahas lālan hund trut dop ami pādshaha sanzi kodye pananis māilis me gatsiy āsun lālan hund trut lāl shināk āu pādshahas nish karnas salām pādshah chus dapān lāl hasa gatanai āsani sethā tratis sumb au lal shinak võt panun gara yi chas dapān zanāna luiti pāithi kyā zi chuk bihith yi chus dapān phērith pādshah chum mangān az lālan hund trut su kaiti ana bo dopunas ami zanāna kye chana phikir gat pādshahas gate hyun tren ritan kyut kharj dyutunas pādshahan kharj āu panun gara hyet.
- 6. yi chu khyevān tạ chyavān yuttāny yim tre rit gai vu chas dapān yi zanāna amis lāl shinākas dapān ches ye taiti mye tami kulve manza lāl tu jāu tami kul^ye kul^ye gate khasun h^yur pahan taⁱtⁱ chiy nāg taiti nāgas gate andas kun dob khanun taity dobas manz bih zi kaitith tath nāgas pyeth yinai gudeny she zainye srān karaini timan kyē kairi zina pata yiyiy timan shen zanyen hunz zith sa vasīy tat nāgas srān karaini poshāk trāviy kairith



XII. THE TALE OF THE AKHUN

od days of the state of the sta

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

- 5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.
- 6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.





baithis pyeth chon gate gatun tuiri pāithi gate ti poshāk tulun.

- 7. āye she zañye kur timau srān timan kyē vunun na yiman pata āyi satimy zainy tröv ami poshāk kairith baithis pyeth pāne vut nāgas manz āu yi lāl shināk tuiri pāithy āu ta tulun yi aimi sund poshāk gau ta byūth ath dobas manz ami kur srān kats baithis pyeth vuchun ati na poshāk ditun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pāida kuruk mye ma kar sīras phāsh yi ta gatiy ti dimai ami kurus ālau ami doba manza dopunas dim vādai Khudā yi bo mangai ti gatyem bōzun ati pyeth dyutunas vādai Khudā dyutunas poshāk poshāk tun ami nāily dopunas kyah chum hukum dopunas ami lāl shinākan te gate hyūn mye sāithy pakān chu lāl shināk broh broh yi che pakān pata pata.
- dapān vustād amis chu nāv lāl māl pairi vāiti amis lāl shinākasund gar.
- 9. dapān vustād yā aimis kathen harān lāl yā chis ashis harān lāl doho sath sath rāth gaye āda subu āu lāl sath tuily lāl shinākan gau hyeth pādshahas karanas salām lāl sath thāu nas bonta kaini pādshah gau sethā khush.
- 10. lāl shinākan hyūtus rukhsat võt panun gara patai võtus yi nāyid ami khõsus mast mast khāsit drāu võt yi nāyid vazīras nish amis ti khõsun mast dapān chus hā vazīra amis lāl shinākas gamut az pāida byēk zanāna sa che seṭhā khōbsūrat tamis gude nyechi handi khota seṭhā khōbsūrat kyētā karta





-10]

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoe'er I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master :-

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:-

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives





amis lāl shinākas akh che lāⁱki vazīr b^yēk che m^ye lāyak dop^unas pyōm hasa beye vanun pādshah kōḍ^yi gau yi vazīr dapān chu amis pādshah kōḍ^yi ta mang māⁱlis m^ye gate āsun rutuna kuḍ gaye pādshah kūḍ pananis māⁱlis dapān ches m^ye gate āsun rutuna kuḍ pagā āu lāl shināk dapān chus pādshah ansa rutuna kuḍ.

- 11. drāu lāl shināk võt panun gara dapān chu yiman zanānan don pādshah chum mangān rutung kuḍ su kaiti ana bo phērith vutus lāl māl pairi dopunas gat pādshahas mang tren ritan kyut kharj dyutunas pādshahan āu hyeth panun gara doha doha chu kaḍān tre ryeth gai āda lekhān che lāl māl pairi kākad dapān che aimis lāl shinākas gat tath nāgas pyeth yeimi manza bo añythas taiti manz gata yi kākad trāvun töḍā khasī atho taiti manz gata kuḍ taiti kairzi thaph pānā manz vaisi zina.
- 12. gau h^yeth yi kākad võt ath nāgas p^yeth tråvun yi kākad ath nāgas manz h^yüthuy yi kākad tråvun tyutuy khut åda atha aⁱt^y athas manz rutuna kuḍ disun ath thaph amⁱ thaⁱpi sāⁱthī āv aⁱmis hot nēⁱrith hot h^yeth ti kuḍ h^yeth ti āu pānas võt panun gara rāt gaye āda subahanas gau pādshahas karun salām kaⁱdⁱhen thāu nas bōnt^a kaⁱni pādshāh gōs sethā khush.
- 13. hyütus rukhsat läl shinākan āu panun gara āu beye yi nāyid khāsun mast aimis lāl shinākas mast khāisith drāu võt aimis vazīras nish beye chus dapān yiy vazīra aimis lāl shinākas chuk na ta vātān kunikainy aimis karta kyēta gau yi vazīr aimis





is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

- 11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."
- 12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.
- 13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's





pādshah kōdvi dapān chus ta chak pādshah khūd ta gatiye āsun akoy kud pādshahas gate mangun byāk gaye yi pādshah kūd dopun pananis māilis mye gate āsun byāk kud āu beye lal shināk karun salām dapān chus pādshah byāk kud gate āsun.

14. āu lāl shināk vot panun gara dapān chu yiman zanānan don az chum pādshah mangān byāk rotuna kud divān ches lāl māl pairi paneny vāj dapān ches gats tath nāgas pyeth taiti nāgas aikith kun chiy pal bud taiti hāu myēn vāj su pal vuithī thud taimi taili chai vath taimi vaiti vaziza bun taiti chai myēn vis say diyiy rutuna kur.

15. drāu yi lāl shināk võth tath jāye havun tath palas vāj pal vuth thud vuth taimi vaiti bun bun vuchin khắtūna akh kuiniy zany aimi dopunas kaiti ōsuk aⁱmi dop^unas lāl māl paⁱriye dopuy rutuna kur aimis khắtũnĩ pyau yād taimisanzüy māj ås sa yas rutuna kairis sāithi hut gayau nēirith tas che akay nur tas chu dōd pananis dilas rāy kar aimi khātūnī yāny m^yēny mēj vāⁱtⁱ n^yemis manoshas kheye yi ås sethā khōbsurat aimis gau shōk dilas bo kare aimis saithi nēthar vony yeli māje hund par tava pyau ath jāye gau buñyül aⁱmis dyütun shāp küranas kanye phul thavun chandas vasus māj uth dopunas hatai kūd^yi m^ye che yivān māntsa buy yi chas na h^yevān zima k^yĕ aⁱmⁱ yeli zōr kurnas dop^unas ehu manōsh sa dim guda vādai Khudā bo kya karas na kyē vādai Khudā dyütunas aimi kur chanda manza kanye phul shāp tulunas manosh yüthuy as ta tüthuy rūd





daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

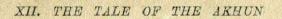
15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lälmäl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he





dop^unas yi chu myön haikhi Khudai bo åsan yühoi taran yühoi ludanam mäiji Khudayen yi ches dapan möj zabar gau bayen don lad kakad aimi suy aithi dop^unas mäijiy lekh tüy lyükh aimi kakad dyütun aimis lal shinakas aithi aimi kuranas alau khatūnī dop^unas yi an kakad yūry vuch aimi khatūnī ath lyükhmut aimisanzi mäiji chu voi myēn gabar yi gate vata vunuy mārun aimis os aimi satha panun dod pyamut yad su hatuk yi kakad tunanas taitih aimi khatūnī panun lyükhanas kakad ath manz lyükhanas chu vai myē bāy tuhund gate jalad yün mye kyā chu yeñyi val.

- 16. lyükhunas kākadas zabāñy kuranas naisiyat dopunas tut yeli vātak kara hak salām salām pāilith dīzyek kākad tim ananai khyen tam ru kare ti chyōn khyun gatana badal dyütunas sāithi asl kare dopunas yi khyēzi taiti tihund tanazi bebindairi trāivith panun khyēzi taimi pata dapanai tim kash na hana kareñy tat khyuth dyütunas shastaro panje dopunas tim chi dyavazāth timan yiye tasali shastarvi panje sāithi.
- 17. drāu aiti naisiyat yād hyet võth thuth karün timan salām dyütunak yi kākad aimis dyütuk khyen samaru kare aimyuk tulān chu bus sanān bebindar trāivith panun chu kadān ti chu khyavān aimi pata dopuhas yimau khashana hanā kar aimi kur yi sūiri pāithi shastaro panje chuk aimi sāithi divān zilla zilla yimau lyükhas javāb at kākadas lyükhas asi chyena fursath hazraiti sulaimān chu divān nād halabismilla kairyu yenyivol.



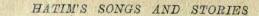
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had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."





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18. våt ath håu nak yi kākad kākad paduk karuk aimis sāithi yeñyivöl vũ che yi khắtün dapān aimis khāvindas pananis yeti röz ka kina duinihas manz gasak bu chas sa tāibya aimi dopunas dunyihas manz gasau dopunas aimi khātūnī vuñy yeli nērau myēn mēj daipiy khyē sa mangum ehēny gasas mangun vatiranuk musla beye khyē mainygizas na vuñy yeli yim sakhriai dopuk aimi māje mangun khyē sa dopunas dim vatiranuk musila tath chu nāu vusiprang drāu aiti vāiti panun gara gara vāitith karun taiyār rothuna kur gau hieth pādshahas yi lāl shināk.

19. nā ydan böz lāl shināk võt gasān chus nāyid gara mast kāsani aiti vuchān chu trivim khātūna drāu aiti nāyid puth pheirith vot vazīras nish dapān chu aimis vazīras ha vazīra aimis lāl shinākas che az triyim khātūna yiman don handi khuta khōb-sūrath sa che lāyiki pādshāh akh che lāyiki vazīr b^yēk che m^ye lāyak aⁱmis lāl shinākas kar the khyẽ ta dapān chus vazīr az vane bo pādshahas suy pādshāh kairi aimis khyē sa vairy dāth su mairi zanāna tre nyemau aisi dop vazīran pādshahas pādshaham aimis lāl shinākas che zanāna tre tita chena pādshāhī manz pādshaham taimis lāl shinākas rath ta khyē ta nukhta su gut galun tim? zanāna tre karu huk dākhili mahala khān pādshahan kar fikara dopun manga has khyètsa chīz ti chu anān sāruy vuny dapas bo myēnis māllisunz khabar gatse aneny su cha jana tas kina dozakas.



XII. THE TALE OF THE AKHUN



18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the wutsha prang, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."





- 20. dapān vustād āu lāl shināk pādshahas karun salām pādshāh chus dapān az tāny yi mye vunmai ti bozuth the az gate mēinis māilisunz khabar aneny su cha janatas manz kina dozakas drāu lāl shināk vot panun gara dapān chu aiti yiman zanānan tren az chum dapān pādshāh mēinis māili sunz khabar aneny bo kya kare ath su che khabar kāitya vairi gamuty tas momatis yi vutas khātūn yi hoi yi yasa rothuna kairi ās karān sa ās pairi ba Khudā aimi dopunas khyē cha na fikar gat has kharaj beye dapus pādshahas chōny gate zūn sombarun māidānas manz zūn gate sombarun bē shumār.
- 21. sombarau pādshahan zūn bēshumār aiti pyeth khut yi lāl shināk yi muslahan vatairith aiti pyeth byöth pāne aimis dopun pādshahas ta kya gatiy anun māilisund nishāna yi vothus pādshah dopunas akh gatiy anun jana tukh myeva beye gatiy anun myēinis māilisandi daskata khath dopun yiman diyu yath zinis nār so pāiri.
- 22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu na kuni bōzana yi lāl shināk lāl shinākan dyuth ath musalas kasam dopunas mye gate vātun panun gara kah lagimna dēshun dapān tuviy aimi lāl shinākan ach mutarin ta vōtumuth gara panun aimi khā tūnī kar kāma habjōshī karun myeva janatukh dān taiyār beye likhun khath ath karun aimis pādshahasandis māilisund daskath beye mohur aiti manz likhun pādshahas chōny gata mye nish vātun vazīr hyeth beye nāyid hyeth tithai pāiţhi yitha



SI

20. And saith my Master:-

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :-

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals 1 she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

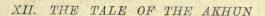
¹ The haft-jösh is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.





pāⁱth^y lāl shināk m^ye nish võt kakad karun havala aⁱmis lāl shinākas beye dyüth^unas athas khyath yi dān.

- 23. atāny gai bor do yi nār gamut beta path rodemut sūr yi lāl shināk drāu longūithi kairith sula voth ath sūras manz divān chu duleny nazer bāzau kairi nazer khābardārau niye khaber dopuhas pādshaham aimi sūra manza gabān che suse rārai yi ma āisi lāl shināk āmut yim che yimai katha karān nazar chak okun āu voda lāl shināk athas khyath hyeth dān beyes athas khyath hyeth khath kairin pādshahas salām dān thāunas bonte kaini khath thāunas bonte kaini yi khath muberun padun ath lyūkhmut bo kyā chus jane tas manz chony gaba vātun yūry vazīr hyeth beye nāyid hyeth jaled.
- 24. pādshāh chu karān fikara mye dapyau yi lāl shināk gaili yi āu māilisanz mye khabar hyeth dapān pādshah aimis lāl shinākas bu khyatha pāithy vāte tat janatas manz dopunas lāl shinākan yūth zyūn mye kyuth sōmbarāvuth tīthi tre gatsun sombarāvaini jalad vātak jana tas manz sombarau pādshahan zyūn bēshumār aiti pyeth karanāvun vatarun aiti pyeth khuth pāne beye vazīr beye nāyid dyūthuk zinas nār to pāiri.
- 25. dapān vustād dud yi pādshah beye vazīr beye nāyid trin^a vai gaⁱlⁱ vōt ath lāl shinākas nish su vazīr yus vazīr pādshah kūr h^yeth as talān ta sam^a kukh akhun khuth suy vōt aⁱmis lāl shinākasund gara pane vāⁱnⁱ kaⁱrikh kathe bāṭha vonus aⁱmⁱ lāl



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with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :-

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Akhun. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

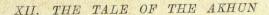
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shinākan yi panun safar yüs aⁱmⁱ nāyidan ta vazīran aⁱmis as pēsh on muth dop^unas paneñy khatūn ninsa pānas yesa yi lāl māl paⁱrⁱ as tas d^yüthun rukhsath yesa yi pata añyēn z^yēnith sa thavun pānas.

26. dapān vustād su vazīr byōth pād*shāhī kar*ni lāl shināk byōth vazīrī kar*ni.—aslā malaikum vālai kum salām.





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had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master:-

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.

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THE TEXT OF THE TALES

AS TRANSCRIBED BY

PANDIT GÖVINDA KAULA

With interlinear translation into English

I

- 1. Shěhan-shāh Sultān-i-Mahmōd-i-Gaznavī
 The-king-of-kings Sultān-of-Maḥmūd-of-Ghaznī

 ôsu karān pāna mulkan pöravī.
 was making himself (of-his-)lands protection.
- 2. Phakīr lögith ôs^u phērān wāna-wān
 Faqīr having-taking-theappearance-of wandering from-shopto-shop

"(In-)my-time may- I-wonder- anyone feeble."

- 3. Jāyĕ-akis ösi karān dwā-yi-khor (In-)place-a-certain they-were making prayer-of-welfare adala-tami-sandi-sötv āsakh sēr. ceshma justice-his-by were-of-them the-eyes satisfied.
- 4. Jāyĕ-akis wuchun hānzāh akh alīl (In-)place-a-certain was-seen-by- a-certain one wretched fisherman

muhima-sötin ôs^u gamot^u suy zalīl.

poverty-by was gone he-verily brought-low.

5. Muhima-sötin ôs^u trāwān āh ta wōsh,
Poverty-by (he-)was emitting sighs and groans,
muhima-sötin tas na rūd^umot^u kāh-ti hōsh.
poverty-by to-him not remained any-even sense.



ôsu gāta 6. Yora zäläh lāyān sān a-certain-net (he-)was casting skill with Whence kěh khasān. zālas ôsus-na tora to-the-net was-for-him-not anything rising. thence

7. Dopus shěhan "kar mě sötin böji-bath
It-was-said- by-the- "make me with sharing to-him king,"

"lāy zālāh, yād-i-Alāh dilas rath."
"cast a-single-net, memory-of-God to-the-heart seize."

8. Lôyun zālāh tōra khot^u tas gāda-hath
Was-castby-him net arose for-him fish-ahundred

pātashēhas bōnṭh-kun āv suy hēth.

the-king before came he-verily having-taken(-them).

9. Gāḍa-hatas badal dyut^unas mŏhara-dyār
For-the-fish- in-exchange was-given-by- coin-wealth
hundred him-to-him

lāl nigīn māl mŏktay wūṭha-bār.
rubies jewels property pearls-verily camel-loads.

10. Rāth barith pātashĕhan dyutus nād
Night having-passed by-the-king was-givento-him

"thou-verily art my sharer without-hope.

11. "Muhim kāsawun" hĕkmat-i-Parwardigār,
"Poverty expeller (is-)the-skill-of-Providence,

"tāph shĕhul" sarda garam now" bāhār. "sunshine cold coolness warmth new spring.

¹ Nāmurād is the word given by Hātim. A version of the poem current in Śrinagar has bā-murād, with hope. In Kāshmīrī, nā-murād means "without hope or expectation".





-13] I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN 109

12. "Wanayey, 'zan banda mônzur zāsanuy' "'kātsa-hekmüts" muhim tagiy kāsunuy.'"
"'by-how-much-skill poverty will-be-possible-for-thee to-be-expelled-verily.'"

13. Athi-andar chuy wustadah wanan zar, This-verily-in is-verily a-certain-teacher saying prayer,

"(on-Him-from-world the-slave Aḥmad (is-) hopeful."

¹ The meaning of the line is unknown. Hātim gives it as what he has learnt by tradition. As regard zāsanuy, informants in Śrīnagar tell me that it is not a Kāshmīrī word. Hātim says that it is an "old" word which is unintelligible to him. The Śrīnagar version is:—

[&]quot;Wanay, 'yiy zān, banda, mônzur te āsunuy,'
"I-would-say- 'this know, slave, accepted by it-is-to-be,'
to-thee which is intelligible.



II.—TOTA-SÜNZÜ KATH

PARROT-OF THE-STORY

Dapān wustād.-

1. (Is) saying the-teacher,—

Shehar akh gav, Shěhar-ě-Yīrān. Tati Country one went (i.e. is), the country-of-Iran. There

ôsu pātashĕhāh; tamis^üy chuh näv a-certain-king; to-him-verily is there-was the-name

Bahadur Khan. Tami ôsu korumotu bāg Bahādur Khān. By-him was made a-garden

zanānan-kyut". Tath ös"-na wath gorzānas. women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pöda phakīrāh. That garden-in went (i.e. became) manifest a-certain-facir.

Nazar-bāzav kürü nazar. Khabar-daray By-the-watchers was-made sight. By-the-informers

khabar amis pātashehas. Dopukh, was-brought information to-that-king. It-was-said-by-them,

"phakīrāh tav bagas-manz." Būzun "a-certain-faqīr entered the-garden-in." Was-heard-by-him

pātashehan, hyotun söty wazīr. by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bagas-manz, wuchun ati They-went that-garden-in, was-seen-by-him there the-faqīr.

2. Lachĕ-nôwu chuy har-wati bināh. He-who-has-a-hundred is-verily on-every-path seeing. 2.

thousand-names (i.e. God)

Boz, wophādorī ankāh. loyalty (is) a-rara-avis. Hear.

II. THE TALE OF A PARROT

CHANGE SOURTHUM ORDINA

"Hā Phakīrō, yōr kōr tākhō?

"Ho Faqīr-O, here where didst-thou-enter-O?

" Katikō chukh? Kati-pĕtha ākhō?"

"Of-where art-thou? Where-from didst-thou-come-O?"

Phakīr dapān,— The-faqīr (is) saying,—

"Was-by-a-stroll. Your was-by-eaten me kyāh?"

Bōz, wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

3. Pātashĕhas böntha-kani põshĕ-thür^ü.

To-the-king front-towards (was) a-flower-shrub.

Athⁱ-tal mumot^u bulbulāh. Yĕli It-verily-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashĕm kor^u, tĕli pĕv by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot^u bulbul the-faqīr downwards having-tumbled, the-dead nightingale

gav thod^u wŏthith. Pātashĕhas hôwun became erect having-arisen. To-the-king was-shown-by-him

yih virid. Gav nīrith; phīrith this magic-power. He-went having-emerged; having-returned

biyĕ āv, bulbul mūdu biyĕ, phakīr again he-came, the-nightingale died again, the-faqīr

gav biyĕ zinda. Hyotun nērun, yim became again alive. It-was-begun-by-him to-go-forth, they

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chis karān zāra-pāra. Dapān are-to-him making entreaties. Saying

chis, they-are-to-him,—

"Hā phakīra, khizmath karay,
"Ho Faqīr-O, service will-I-do-to-thee,

"Dŏda-haraki khösi hō baray.

"Milk-cream-of cups O will-I-fill-for-thee.

"Special pilaos (and) macāma khěkh-na?" wilt-thou-not-eat?"

Böz, wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

4. Yus virid phakīras ôs", suy
What magic-power to-the-faqīr was, that-verily

bôwun amis-pātashĕhas. Ami-pātashĕhan was-confided-by-him to-that-king. By-that-king

bôw^u wazīras. it-was-confided. to-the-vizier.

Kor^u tarbyěth pätashěhan wazīras, Was-made instruction by-the-king to-the-vizier,

Suti mah^aram korun ath-sīras.

He-also intimatelyacquainted by-him for-this-secret.

Gay sölas shikāras yĕg-jāh.

They-went for-excursion for-hunting together.

Böz, wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

II. THE TALE OF A PARROT

CHARTE OOVERHAM

Tota mumot^u wuchukh dar biyābān, A-parrot dead was-seen-by-them in the-forest,

"Hā wazīrō, āsihē shūbān.

"Ho Vizier-O, it-would-have-been beautiful.

"Zuv amis-manz thāvtan sāthāh."
"(Thy-) soul this-one-in place-please-it for-a-certain-time."

Bōz, wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

Dop^u wazīran,
It-was-said by-the-vizier,

"King-my, for-a-long-time (it-is-) dead,

"Phakh chus yiwān, khabar
"Stink is-from-it coming, news (i.e. who knows?)

kar chuh gamot^u.
when it-is gone (dead).

"T-am-not waiting (i.e. able to say-please-sir I-shall-do what." stay here);

Bōz, wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

5. Pātasheh karān zāra-pāra wazīras
The king (is) making entreaties to-the-vizier

ami-bāpath. "Bŏh wuchahan tōta kyuthu this-for. "I would-see-it the-parrot how

āsihēshūbān."Ámibūzunas-nait-would-bebeautiful."By-this-onewas-heard-by-him-for-him-not

wazīran kěh. by-the-vizier anything.



Dapān wustād,—

(Is) saying the-teacher,-

Amis ôsu dilas-manz dagāv. Wuñ Bav To-him the-heart-in disloyalty. Now entered was pātashĕh amis-tōtas-manz, panunu modu shununthe-king this-parrot-in, his-own body was-dashedtrovith. Tota wothu thodu, chuh down-by-him. The-parrot arose erect. it-is Waziran phērān. kiiru kömü. bav moving-round. By-the-vizier a-deed, was-done he-entered

ath-pātashěha-sandis-madis-manz. Yiy ôsu amis that-king-of-body-in. This-verily was to-him

dar dil. in heart.

Pev pětarun pātashehas pānas. (That-load-which) fell to-carry-out to-the-king himself,

Bôru lodun wazīras nādānas. (That-) load was-laid-by-him to-the-vizier the-fool.

zāgān dādkhāh. dagāy There-was-to-him disloyalty watching a-petitioner.

wophādorī, ankāh. Boz. loyalty (is) a-rara-avis. Hear.

Tota chuh hawā-vi-asmān, Wazir (in) the-air-of-heaven, The-parrot is the-vizier

pātashĕha-sandis-maris-manz. Wothu chuh thodu. the-king-of-body-in. He-arose is erect,

khothu guris lashkari-manz gav. to-the-horse mounted the-army-in went.

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Dop^unakh, "mūd^u wazīr, guri-pĕṭha It-was-said-by-him-to-them, "died the vizier, horse-from

wasith-pev."

having-tumbled-he-fell."

Khabardārav niyě say khabarāh.

By-the-informers was-brought that-very one-piece-of-news.

Bōz, • wŏphādörī ankāh. Hear, loyalty (is) a-rara-avis.

7. Ami-wazīran yĕli kürü kömü, tav By-that-vizier when was-done the-deed, he-entered

pātashĕha-sandis-maris-manz, tujⁱⁱn athas-kĕth the-king-of-body-in, was-raised-by-him the-hand-in

shemsher, ath-pananis-maris korun reza.

a-sword, to-that-his-own-body was-made-by-him piece(s).

Ath-lashkari dopun, "nīriv tīrandāz biyč To-that-army it-was-said-by-him, "go-forth archers also

bandūkbāz. Yus māriwa tōta, tamis gunners. Who will-kill-of-you a-parrot, to-him

baniv bakhacöyish." Ami-tōtan yĕli there-will-become a-present." By-that-parrot when

būz^u, ta tsol^u. Gav tas phakīrasit-was-heard, then he-fled. He-went that fakīr-

nishě, yus tath-bāgas-manz ôs^u tami-dŏha. near, who that-garden-in was (on-) that-day.

Hukum dyutun^ay tīrandāzan, Order was-given-by-him-verily to-the-archers,

"Ear place-ye-please to-my-blandishments."



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Tōta māranas dyutⁿnakh photuwāh.

The-parrot for-killing was-given-by-him-to-them

Bōz wŏphādörī ankāh.

Boz wophadori ankan. Hear, loyalty (is) a-rara-avis.

chuh pātashāh, suh ôsu asal 8. Yns he is king, Who real was phakīras-nishin. kaīsi Suh tota totas-manz by-any-one That the-fakir-near. parrot the-parrot-in pātashĕh Dŏha-aki drāv yih môru-na. this king issued On-day-one was-killed-not. jāyĕ-akis. Ati Wôtu shikāras. sölas at-place-one. There He-arrived for-hunting. for-excursion Amis^üv kiirükh miñĕ-mürü. wuchün To-this-one-verily was-made-by-them was-seen-by-him a-hind. Dopunakh lashkari-manz. Üñükh lār. She-was-brought-by-them the-army-in. It-was-said-bypursuit, him-to-them "yĕs-kani taliv. vih ami-pātashehan, she may-escape, " whom-from-near by-this-king, gardan." dimay tas

to-him I-will-give the-neck."

9. Dapān wustād,—
(Is) saying the-teacher,—

Ami-miñe-mari tujü wŏth, pātasheha-sandi-By-this-hind was-raised a-leap, the-king-of-

kala-pěțhi tshuñün wŏth, tsüjü. Löris head-over was-thrown-by-her a-leap, she-fied. They-ran-for-her

II. THE TALE OF A PARROT

phakīrasôsu, vüh pata. Yus suh tōta ôs" after. Who that he parrot was. the-fakīrwas

nishë. Phakir ôs^u söhib-ë-āgāh. Dopun near. The-fakir was a-master-intelligent. It-was-said-byhim

amis-tōtas, yĕs-manz yih pātashĕh ôsu, to-this-parrot, whom-in this king was,

dop^unas, "gath, sa, nēr. Az labakh it-was-said-by- "go, sir, go-forth. To-day wilt-thou-take him-to-him,

panun^u mod^u." Yim chih amis-miñĕ-marĕ-pata thine-own body." Who are this-hind-after

lārān, nakha rōzān chĕkhna.
running, near remaining she-is-to-them-not.

10. Dāpān wustād,—
(Is) saying the-teacher,—

Ati ôs^u mumot^u hāputh. Pātashāh tsāv Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih that-bear-in. He-ran. Which this

pātashāha-sond^u mor^u ôs^u yih trôwun king-of body was this was-abandoned by-him

atiy.

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Shod^u būzun tōtan. Lāryāv. News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.
Tree-hole-in he-waited.



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[11-

Mor^u The-body lobun. was-taken-by-him. Karitos Make-pleasemarhabāh. a-wish-of-goodluck.

ye-for-him

Bōz, Hear. wŏphādörī loyalty ankāh. (is) a-rara-avis.

11. Tota pev atiy pathar. Yih tav
The-parrot fell there-verily down. He entered

pātashāh pananis maris-manz. Yus yüh wazīr the-king. his-own body-in. Who this vizier

ôsⁿ, suh chuh hāpatas-manz. Pātashāh as^al was, he is the-bear-in. The-king real

yus ôs^u, suh khot^u guris-pĕth. Dopun who was, he mounted horse-upon. It-was-said-by-him

yiman lōkan, "möryūn hāputh." Lôy^uhas to-these people, "kill-ye-him the-bear." Fired-by-themat-him

bandūkh, phuṭoruhas zang. Onukh
a-gun, was-broken-by-themfor-him the-leg. He-was-broughtby-them

rațith pātashāhas-nish. Dop^unas pātashāhan, having-seized the-king-near. It-was-said-byhim-to-him by-the-king,

"by-thee was-done-by-thee-to-me disloyalty. Both mārahath-na, should-kill-thee-not,

kyāh karahö? Lōkh dapanam, 'hāputh what should-I-do? People will-say-to-me, 'a-bear

chus wazīr.' <u>Tsĕ</u> chuy panun^u is-to-him vizier.' By-thee is-by-thee thine-own

-12] II. THE TALE OF A PARROT

> thäwath. Tsah I-may-keep-thee. Thou

hāputh wazīr. Bŏh. mārath." hasa. a-bear vizier. I, will-kill-thee." sir.

Wumāh

Now-not

12. Dapān wustād,-(Is) saying the-teacher,-

gôlumotu.

destroyed.

moru

body

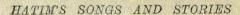
Onukh Zôlukh zyunu. hāputh. There-was-broughtfirewood. He-was-burntthe-bear. by-them by-them

Hath waisi gav, kam jyāday. ya A-hundred (years) in-age, went, less or more,

Bahadur-Khanas Av pyāday. Came to-Bahādur-Khān the-messenger (of Death).

Kar. Wahab-Khāra, " Alāh, Alāh." Make, Wahb-the-blacksmith-O, " Allāh. Allāh."

wŏphādörī Boz. ankāh. Hear, loyalty (is) a-rara-avis.





III.—SŌDĀGARA-SŪNZŪ KATH

MERCHANT-OF

STORY

	Södägär					
1	A-merchant	went	for-tra	de.	At-home	was-to-him
zanāna	Say	ga	yĕ	mush	tākh	phakīras-
			ent			for-mendicant-
akis w	arayāhas-	kālas.	Dŏha	ı-aki	āv.	södägär
	CANADA AND AND AND AND AND AND AND AND AN					the-merchant
gara	panunu	māl		hĕth.		Pātashĕhas
house	his-own	goods	havi	ng-brou	ight.	To-the-king
gavě	khabar	" នក	dāgar		wôtu."	Pātashāh
went	khabar news	"the-	merchan	nt a	rrived."	The-king
drāv		sölas		rāth	-kvutu.	wôt ^u
issued-for	eth for	-an-excur	sion	nig	ht-by,	he-arrived
sodāgara-sond". Chuh atiy wodañĕ,						
(at) the-merchant's (house). He-is there-verily standing,						
pahar	chuh g	amotu	rößü	-hond	, vih	södāgar-
a-watch	is	gone	the-r	night-of	, this	merchant's-
						bata-tröm ^ü .
				was	-taken-	a-cooked-rice- copper-dish.
Pātashāh chuh wuchān tsūri-pöțhin.						
The-kin	g is		watchi	ng	theft-like	(i.e. secretly).
Sõdās	gar-bāv	drāv	rĕ	brûh-	bruh,	pātashāh
	chant's-wife					
chuh	pakān	pata-	pata.	- 4	Wöti	mödānas-
	walking					

III. THE TALE OF A MERCHANT

akis-manz. Ati ôsu phakir nāra-han the-mendicant fire-a-small one-in. There was zölith. Kiirüs ami salām. bata having-kindled. Was-madeby-her a-bow. cooked-rice to-him

- bontha-kani, dopunas. "khĕh." thowunas "eat." was-placed-by-herfront-in, it-was-said-by-herfor-him to-him.

Ami tulu lôyun tshōta, amis-södagar-baye, it-was-By-him was-raised a-stick, to-that-to-the-merchant'sstruck-by-him

dopunas " tsiri kyāzi āvěkh?" Dopunas "late it-was-said-bywhy didst-thou-come?" It-was-saidhim-to-her by-her-to-him

ami phīrith. " az ôsum āmot^u panunu "to-day by-her in-answer. was-to-me come my-own

tamiy gōm khāwand. ber. khētam by-that-verily delay, husband. went-for-me eat-for-me

wuñ bata." Dopunas àmi-phakiran, the-cooked-rice." It-was-said-byby-this-mendicant, now him-to-her

" hoh khěmav-na. Gŏdañ dim anith will-eat-for-thee-not. First give-to-me having-brought

amis-södāgāra-sondu kala. Ada khěmav this-merchant-of head. Then I-will-eat-for-thee

yih-kentshah bata." Pātashāh ôsu wuchān, cooked-rice." watching. whatever The-king was

vimav-dŏyav katha karě. tih hiizu by-these-two were-made, that was-heard words

pātashehan sôruy.

by-the-king all.





Dapān wustād,—
 (Is) saying the-teacher,—

Drāyĕ sōdāgar-bāy, wöѣ^ū panun^u Went-forth the-merchant's-wife, she-arrived her-own

gara, khütsü hyoru. Pātashāh chuh bŏnahouse, she-mounted above. The-king is below-

kani. Ami totu amis-södāgaras kala, in. By-her was-cut for-that-merchant the-head,

wiith heth rumāli-keth. Cheh she-descended having-taken (it) a-kerchief-in. She-is

pakān brūh-brūh, pātashāh chuh patawalking in-front-in-front, the-king is after-

pata. Wößü amis-phakīras-nish. Tulun after. She-arrived that-mendicant-near. Was-raised-by-him

the-stick, lôyun amis-södāgar-bāye. Dopunas, to-that-the-merchant's lt-was-said-by-him wife.

"thou becamest-not (the wife) amis-pananis-khāwandathis-thine-own-husband-

sünzⁱⁱ, wuñ sapadakha myöñⁱⁱ?"
of, now will-thou-become mine?"

3. Pātashāh drāv, wôt^u panun^u gara.

The-king went-forth, arrived his-own house.

Trôwun arām. Gāsh phọlu, woshu Was-released- repose (i.e. he by-him took repose). Dawn burst-forth, therearose

krēkh. Dapān chih, "sōdāgar wātāv an-outcry. Saying they-are, "the-merchant arrived



panunu	gara,	suy	môr ^u	tsūrav."	
his-own	house,	he-verily	was-killed	by-thieves."	
Wötsü	otuy	södägan	The state of the s	oān chěh	
Arrived	there-verily	the-mercha	nt's-wife, say	ing she-is	
pātashěl to-the-ki		hāwand e-husband	ā y ā m , came-to-me,	suy he-verily	
môr ^u ha was-killed- them-for-	by- by-th	rav." Pātas ieves." To-the	hāhas chĕh g-king is	khabar, information,	
"yih this	södägar merchant	k ám ⁱ by-whom	môr ^u ?" was-killed?"	Tshārān Seeking	
chih they-are	pay, a-clue,	södägar the-merchant	k åm ⁱ by-whom	môr ^u , was-killed,	
kaĩsi to-anyone	chuna is-not	khasān rising	zima. responsibility.		

4. Dapān wustād,—

Kodukh

(Is) saying the-teacher,—

Was-brought-forth- this merchant, he-was-burntby-them by-them. drāv pātashāh biyĕ Otuv söriy chuh There-verily went-forth the-king and-also all is Ayĕ ami-sünzü kölay, wuchān. yih chěh seeing. She-came him-of the-wife, she is gath. Dapān chěh, karān "bŏti doing the-suttee-procedure. Saying "I-also she-is. pān." zāla Ayĕ, hĕtsün (my) body." She-came, will-burn was-begun-by-her woth-thunüñü nāras-manz. Pātashāh gos, a-leap-to-be-taken the-fire-in. The-king went-to-her

yih

södāgar,

zôlukh.



HATIM'S SONGS AND STORIES

SL

kiirūnas thaph. Dapān chus pātashāh. was-made-byhand-grasping. Saying is-to-her the-king. him-to-her "yiy. ta tih kvāh? Tiv. ta vih "this-if. then that what? That-if. then this kvāh?" Dopunas, "mě trāv věla. "for-me what?" It-was-said-bylet-go from-restraint. her-to-him. Bŏh zāla pān." Dopunas. "nāgas-akis-I will-burn (my) body." It-was-said-"spring-oneby-her-to-him. pěth chey myöñü dŏda-bĕñĕ. Sav waniv

on is-verily my milk-sister. She-verily will-tell-to-thee

amyuk^u māně." Tröv^ün yěla, of-this the-meaning." She-was-let-go-from-restraint, by-him

zôl^u ami pān pananis-khāwandas-söty, was-burnt by-her (her) body her-own-husband-with,

gaye khalās. Pagāh drāv pātashāh, she-went (to) freedom Tomorrow went-forth the-king, (from existence).

wôtu ath-nāgas-peth. Wuchün ati he-arrived that-spring-upon. Was-seen-by-him there amisüy zanānāh. zanāni chuy dapān a-certain-woman, to-that-very saying woman is-verily "tiy, pātashāh, yih ta kyāh? yiy, "that-if, the-king, this then what? this-if. ta tih kvāh?" Dopunas ami zanāni. then that what?" Was-said-byby-that woman, her-to-him



III. THE TALE OF A MERCHANT

"öţhi-dŏhi dapay bŏh amyuk" jĕwāb."

"after-eight-days I-will-tell-to-thee I of-this the-answer."

5. Dapān wustād,—
(Is) saying the-teacher,—

-5]

Öth dŏh gay, path-kun pātashĕhas Eight days went, afterwards to-the-king

pěv yād. Lāḍyāv pātashāh tath-nāgasfell memory. Ran the-king that-spring-

pěth. Wuch^ün sŏh zanāna, dop^unas, upon. Was-seen-by-him that woman, was-said-byhim-to-her,

"tell-to-me that-word-of meaning." Dop^unas,
was-said-by-her-to-him,

"go, bring a-goat and-also a-jar." Onun.

Was-brought-by-him

thawul ta notu. Dopunas, "was yitha-goat and a-jar. Was-said-byher-to-him," descend this-

nāgas-manz, not^u thun-phirith." Dop^unas
spring-in, the-jar put-having-reversed
(it)," Was-said-by-her-to-him

biyĕ, "anun thāwul kana raṭith,
also, "bring-it the-goat by-the-ear having-seized,

thāwus naṭis-pĕṭh kala." Dopunas, "lāyus place-of-it the-jar-upon the-head." Was-said-by-her-to-him, "strike-to-it"

shĕmshēri-hünzü stroke."



carried-on

6. Dapān,—

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(Is) saying (the-teacher),-

Löy^ünas shěmshēri-hünz^ü siind^ü. Ami-Was-struck-byhim-to-it blow. At-that-

sāta gashān pātashāh göb moment (is) becoming the-king invisible

hanga-ta-manga.

7. Dapān wustād,—

(Is) saying the-teacher,—

Yih chuh wātān bāgas-akis-manz. He (i.e. the king) is arriving garden-one-in.

Ati chuh wuchān palang pörith.
There he-is seeing a-bed prepared.

Athⁱ-peth khot^u pātashāh, trôwun
It-verily-upon mounted the-king, was-released-by-him

arām. Ati āsa parⁱyĕ. Yimavⁱⁱy repose. There were fairies. By-them-verily

něv tulith pātashāh. <u>T</u>sônukh was-conducted having-raised the-king. He-was-caused-to-(him) enter-by-them

akis-jāyě-manz. Sapodu bĕdār. Wuchān a-place-in. He-became awake. Seeing chuh jěnatacě jāyĕ. lög imati Ati he-is heaven-of place. There were-being-

nagma. Pātashāh chuh mushtākh dances-of-women. is enamoured

athi-tamāshĕs-kun.

this-very-spectacle-towards.



III. THE TALE OF A MERCHANT

THE SECONDAL
8. Dapān,—
(Is) saying (the-teacher).—

Gayĕ yima pariyĕ pānas. Amis
Went these fairies for-themselves (i.e. To-him
away on their own business).

ditsükh kunz. Dopuhas, "yith kuthis was-givenby-them a-key. It-was-said-bythem-to-him, "to-this to-room

thav kuluph. Woth, ath andar." apply (i.e. open) the-lock. Arise, enter within."

Tsāv andar. Ati wuchun guru He-entered There within. was-seen-by-him a-horse zīn karith. Kodun něbar thaph saddle having-made. It-was-broughtoutside handforth-by-him grasping

karith. Něbar yěli kodun, chuh having-done. Outside when it-was-broughtforth-by-him,

wŏdañĕ thaph karith. Dopuhas, standing-still hand-grasping having-done. It-was-said-bythem-to-him,

"khas yimis-guris." Khot^u amis-guris.
"mount to-this-to-horse." He-mounted to-that-to-horse.

Yih chuh wuchān, satav-zamīnav-tāli He (i.e. the king) is seeing, the-seven-worlds-below

ti nawav-asmānav-pěṭhi ti, yih-kěntshāh both the-nine-heavens-above also, what-ever

Khŏdā-Söban pöda kor^umot^u tih wuch^u by-God-the-Master created (was) made that was-seen

pātashĕhan. Tathi-söty gav mushtākh. by-the-king. That-verily-with he-became entranced.



128 Shētān. Dopunas, Gos pöda "kyāh "what Became-to-him visible Satan. It-was-said-byhim (Satan)-to-him, chukh wuchān?" Dopunas pātashěhan, art-thou seeing?" It-was-said-byby-the-king, him-to-him "vih-kentshah Khodā-Soban poda koru. "what-ever by-God-the-Master created was-made. Dopunas tih chus wuchān." Shētānan seeing." T-am It-was-said-byby-Satan that him-to-him "ami-khŏta hŏh. Yih phirith, hāway (more) will-show-This "that-than T. in-reply, to-thee thav myönü Yith-kuthis chev kunz. is-verily my kev. To-this-room apply kuluph. Wŏth. atsh andar." Tsav the-lock. within." Entered Arise. enter Wuchun pätashäh andar. ati khar the-king within. Was-seen-by-him there an-ass gandith. "kadun khas Dopunas, něbar. bound. It-was-said-by-"bring-itoutside. mount him (Satan)-to-him, forth Khŏdā-Söban amis"y. Yih-kenthah pöda by-God-the-Master to-that-very-one. What-ever created koru. tami-pěthi-kani wuchakh bivě that-in-addition-to thou-shalt-see was-made, more

kěh." Khotu pātashāh amis-kharas. something." Mounted the-king to-that-ass.





9. Dapān wustād,—

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(Is) saying the-teacher,—

Barābar wātanôwun panun^u gara.

At-once he-was-caused-to-arrive- his-own house.

by-him (the-ass)

Khot^u hyor^u. Phīrith woth^u. Wuchun He-ascended up. Returning he-descended. Was-seenby-him

ati na khar. Pātashĕhas āv armān there not the-ass. To-the-king came longing

tami-bāguk^u. Wõh kĕtha-pöṭhⁱ wāti?
of-that-garden. Now how will-he-arrive (there)?

Tot^u, dapān, gav athⁱ-nāgas-pĕth. From-there, (they-are-)saying, he-went that-very-spring-on.

Dopun tamis-zanāni, "mĕ wanta It-was-said-by-him to-that-to-woman, "to-me please-tell

yiy, ta tih kyāh? tiy, ta yih this-if, then that what? that-if, then this

kyāh?" Dop^unas ami zanāni, "anun what?" It-was-said-byher-to-him by-that by-woman, "bring-him

panun^u něcyuv^u, biyě an noț^u, biyě thine-own son, also bring a-jar, also

an shëmshër." Dop^unas, "was yithbring a-sword." It-was-said-byher-to-him, "descend this-

nāgas-manz, wālun panun^u nĕcyuv^u, spring-in, bring-down-him thine-own son,

pāwun pathar, thāwus naṭis-pĕṭh cause-him-to-fall down, place-of-him the-jar-upon





kala." Kanas kürünas thaph àmi the-head." To-his-ear was-done-byhandby-that him-to-him grasping pātashĕhan, tujun shëmshër, lāyi by-king, was-raised-by-him the-sword. he-will-strike amis-něcivis. kürüs ami-zanāni thaph to-that-to-son, by-that-bywas-madehand-grasping for-him woman ath-shemsheri. Dopunas, " yiy, gav to-that-to-sword. "this-verily, It-was-said-bybecame her-to-him, (i.e. is) tih; tiy, gökh gav yih. Tsah that: that-verily. became this. Thou becamest (i.e. is) mushtākh bāgas; běñě myöñü gayě enamoured for-the-garden; the-sister mine became

mushtäkh phakīras."
enamoured for-the-mendicant."



IV.—LALA-MALIKUNU WONUMOTU GEWUN

LAL-MALLIK-OF

SPOKEN

SONG

1. Dapān-chuh,—

Saying-he-is,-

Dayĕ, O-God.

zār petitions wanimay, are-said-by-me-toKhŏdāyĕ, O-God.

Thee.

böztam

tay,

please-to-hear-me

Samsār

bözigār.

The-world

(is) a-deceiver.

2. Hazrat-i-Adam

gŏḍa

lodunam

tay,

Saint Adam

first

was-sent-by-Himfor-me

Malakav By-angels koruhay

tayār,

he-was-made-bythem-verily.

by- complete.

Phoru

tas Yiblīs,

tati

korunam 1

Was-a-plunderer (i.e. ruined) for-him

Satan, from-there

he-was-expelledby-him-for-me

tay,

Samsār

bözigār.

The-world

(is) a-deceiver.

3. Hazrat-i-Noh

chuy

wŏlād-i-Ādam

tay,

Saint Noah

is-verily

rily a-descendant-of-Adam

Phīrith

gös

kuphār.

Having-becomehostile

went-for-him

the-infidels.

¹ Hātim pronounces this word kurunam, but Śrīnagar pandits kudunam or kodunam.





Ah tami korunay, sari gav ālam

A-sigh by-him was-made- flooded (in went the-universe by-him-verily, his tears)

tay,

Samsār bözⁱgār.

The-world (is) a-deceiver.

4. Hazrat-i-Yīsāh kễh chuna kam tay, Saint Jesus anything is-not less ...

Söhiba-sond^u tôṭh^u yār.
The-Master-of beloved friend.

Tsŏn asmānan-pĕṭh tami sabakh dopunam Four heavens-upon by-Him lecture was-said-by-Him-for-me.

tay,

Samsār bözⁱgār.

The-world (is) a-deceiver.

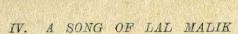
5. Hazrat-i-Musāy trôwuy kadam tay,
Saint by-Moses was-put-forthverily a-step . . .

Schiba-sond^u kara dīdār. The-Master-of I-will-do seeing.

Kōh-i-Tōra-pĕṭha tàmi katha karĕnam Mount-of-Sinai-from-on by-him words were-made-byhim-for-me

tay,

Samsār bözigār.
The-world (is) a-deceiver.

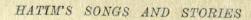


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6. Hazrat-i-Yibrāhim kė̃h chuna kam Saint Abraham anything is-not less	tay,
Putalen korun nakar. (Of-) idols was-made-by-him prohibition.	
Tami koru din-i-Mahmad mahkam By-him was-made the-faith-of- Muḥammad established	tay,
Samsār böz ⁱ gār. The-world (is) a-deceiver.	
7. Marith kabari yĕli wālanam Having-died in-the-grave when they-will-cause- me-to-descend	tay,
Panin böy ⁱ kyāh yār. My-own brethren or friends.	
Tati Lāla-Malikas kyāh hāwanam There to-Lāl-Mallik what will-they-show-to-me	tay,

Samsār bözigār.
The-world (is) a-deceiver.





V.—SŎNARA-SÜNZÜ KATH

THE-GOLDSMITH-OF STORY

1. Dapān wustād,—

(Is) saying the teacher,-

Shĕharā A-city		kh one		chuh-ôs ^u mot ^u .		chuh is
sŏnar. goldsmith. I	Suy He-verily		tāțas (of-) pur		n-hatar elve-hund	
zyuth ^u . the superior.	Y	uhuy He		s ^u -gaḍān ^{vas-making}		wasth articles
pātashĕha-s the-king's				Tot ^u There		gatshān -going
sŏnara-sünz the-goldsmith-		zanān wife		hěth.		ci-dŏha -one-day
dopus it-was-said- to-her	ami-pa		h-kōri, aughter,	" sozu " is-to-l sent	The state of the s	gathi s-proper
panun ^u thine-own		wand."		óha-aki -day-one		drāv nt-forth
sŏnar, the-goldsmith,		n a-siin old-of	z ^ü	wöj ^ü ring		ĕth , g-taken,
pātashāha-s king's-da	a nzĕ-k ō aughter-fo		•	Ami By-her		asand pproval
kür ^ü sna. was-made-for- it-not.	It	Dop ^u n -was-sai her-to-l	d-by-	" yit	t h nis i	chĕy s-verily
wad." crookedness."	Āv He-cam		pot ^u me) back	phīrit!		Wôt ^u arrived

V. THE TALE OF THE GOLDSMITH

panun^u gara. Pev bemār. his-own house. He-fell sick.

> 2. Amis ôsus pātashāha-sanzĕ-kōrĕ-hondu To-him was-to-him the-king's-daughter-of

ashěkh gŏmot^u. Pātashāh-kōrĕ ôs^u-gŏmot^u
love become. To-the-king's-daughter was-become

amis-sŏnara-sond^u ashĕkh. Dŏda-mājĕ-kun this-goldsmith-of love. The-foster-mother-to

wanān pātashāh-kūr^ü,—
(is) saying the-king's-daughter,—

"A-goldsmith-son pūr^u-khumār.

(is) full-of-languishment.

"Havingseen-him to-me-verily, dŏda-māji, motu O-foster-mother, mad

hay amār."
O! desire."

Dŏda-möj^{ti} chĕs-wanān phīrith,— The-foster-mother is-to-her-saying answering,—

"Do-not make, O-daughter, child-talk."

"Lagakh ashëknnë walawashi.
"Thou-wilt-be-caught love-of (in-) the-net.

"In-that- give-verily, daughter, ear-closing.

"(So that) not mayst-thou-find-in-blameworthiness."

from-there thyself-not





	Sŏnar ne-goldsmith		bĕmār.		chuh
ashěkun ^u love-of	tab.	Amis	-sŏnara-sü 'hat-goldsmitl	nz ^ü -kŏlay 1's-wife	
gāṭūjū.			bō sible to-un		
	Dapān Saying		"sah "thou	hěch learn to-	lāyani be-thrown
rīnzi, balls,	biyě g	gar s	ŏna-sànd ⁱ gold-of	rīnz ⁱ balls	zah."
	n wustād,				
Går Were-n	i å nade by-	m ⁱ so	ŏna-sànd ⁱ gold-of	rīnz ⁱ balls	zah. two.
Drāv He-went-for	athas th the-ha	-kĕth and-in	hěth rīi taking ba	nzi. 1	Lāyān- owing-he-
chuh is in	apörⁱ that-directio	ta n and	yipo in-this-d	ir ⁱ lirection	kañiv ⁱ stone-of
ta shĕstrav ⁱ . Wôt ^u ot ^u pātashāha-sanzĕ- and iron-of (balls). He-arrived there the-king's-					
dārĕ-tal. window-unde	Lö, Were-tl by-l	rown- f	ati si	ŏna-sånd ⁱ gold-of	rīnz ⁱ balls
zah pa			i-halamas -lap-cloth-int		Ami By-her
hôwus vas-shown- to-him	ōra there-from	phīri turni herse		ⁱⁱ -kani wards (a)	öna,



V. THE TALE OF THE GOLDSMITH

biye trôwun dāri-kanⁱ āb, biye again was-cast-by-her the-window-through

trôwun pōshĕ-gŏnd^u, biyĕ trôwun was-cast-by-her (a) flower-bunch, again was-cast-by-her

kīh, biyĕ tuj[@]n shĕstriiv[@] salay, hair, again was-lifted-up-by-her a-made-of-iron spike,

dyutun ath-dārĕ-handis-dāsas khash. Ami was-given-by- to-that-window's-sill a-cut. By-that

phirith, wuchi. av sonar 1 (home) returning, goldsmith they-were-seen, he-came Dopunas panañĕ-zanāni. wôtu panunu gara. to-his-own-wife. It-was-toldhouse. he-arrived his-own by-him-to-her

Dop^unas, "kĕ-hŏ koruth?" Åmⁱ
It-was-said-by-herto-him, was-done-by-thee?" By-him

won^unas phīrith, "rīnzⁱ hay löyⁱmas.

it-was-said-by-him- answering, "the-balls O were-thrown-byto-her me-to-her.

Tim hay gös halamas-manz. Tŏra hay
They O went-for-her the-lap-clothinto.

Therefrom O

hôw^unam phīrith thud^ū-kani öna, biyĕ was-shown-by- turning-herself backwards (a) mirror, again her-to-me

hay trôw^unam dāri-kanⁱ āb, biyĕ O was-cast-by-her- the-window-through water, again to-me

¹ Sonar is here the case of the agent; the more usual form would be sonaran.

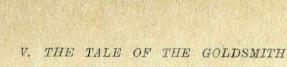


HATIM'S SONGS AND STORIES



trôw ^u nam was-cast-by-her- to-me	poshe-gọndu, (a) flower-bunch,	biyě again	trôw ^u nam was-cast-by-her- to-me
kīh, biyĕ hair, again	dyutun was-given-by-her	shëstra a-made-or	vi-salayi-söty -iron-spike-with
dāsas to-the-(window) sill	khash." Dop ^u nas a-cut." It-was-said-b her-to-him	by- by-he	P
	hav hôw ^u nay O was-shown-by- her-to-thee	öna, (a) mirro	
ôs umotu-chus was-(there)-for-her		hav O	trôw ^u nay, was-cast-by-her- to-thee
āb-dawa-kañ water-drain-by- means-of		in ^u ; ater;	pöshĕ-gŏnd ^u flower-bunch
trôw ^u nay, was-cast-by-her-to-		gash it-is-pro	
spike-by it-v	hôw ^u nay, yas-shown-by-her-to-thee,	anun ^u o-be-brough	gathi t is-proper
phaharawāv, (a) file,	tath chiy to-it are-verily	pŏlādà made-of-s	
tim gathar they are-prope		kīh hair v	trôw ^u nay, vas-cast-by-her- to-thee,
	alan kangañ -to-descend a-comb.		

5. Dapān wustād,—
(Is) saying the teacher,—



sŏnar

Drav

vih



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tsav

shāman-bögi, Went-off this goldsmith at-evening-about, he entered ath-bagas-manz. Wuchun ati palang. that-garden-in. Was-seen-by-him there a-bed, khotu athi-palangas-peth. Shikasta-söty that-very-bed-upon. he-mounted His-weakness-owing-to peves něndar. Aves vih pātashāh-kūd^ü. there-fell-tosleep. She-camethis king's-daughter. him to-him "Shānda chěs-karān khŏr, khŏra. "From-the-pillow she-is-for-himthe-feet. from-the-foot making chĕs-karān shand." Yih kěh hushvär she-is-for-him-making the-pillow." He at-all awake logu Yutāñ gāsh pholani. gos-na. became-for-In-the-meantime dawn_ began to-flower. her-not. Pātashāh-kūrü bui^ü panunu gara, path-kun The-king's-daughter fled her-own house, afterwards gav hushvär Yiwan-chuh sonar. viti became awake the-goldsmith. Coming-he-is from-here Wanan-ches panunu gara. paniiñ kŏlay, his-own house. Saying-she-is-to-him his-own wife. "kĕ-hŏ koruth?" Yih chus-dapān phirith. "what-Sir was-done-by-He is-to-her-saying answering, thee?" " sa kěh āyem." Dopunas aminav "she not-even Was-said-byby-thatat-all came-tome." her-to-him vūri-hondu zanāni. "talau wŏla." Gav. "0 woman, hither come." He-went.



GL

[6-

Wuchus ami-panañi-zanāni cĕndas. Wuchin Was-lookedby-this-his-own-woman Were-seento-the-pocket. for-him by-her ati rīnzi zah sŏna-sandi. timay yim the-balls there two gold-of, those-very which tami-dŏha halamas-manz. lāvānas Dopunas, on-that-day had-been-thrownlap-cloth-in. It-was-said-byby-him-to-her her-to-him.

66 88. chey āmütsü. tah chukhna gomotu "she is-to-thee come. thou art-not become hushvär. Wuñ. věli gatshakh bivě

awake. Now, when again thou-shalt-go kālacĕn, těli dapay bŏh sabakh." at-eventide, then I-will-say-to-thee I a-lesson."

6. Dapān wustād,—

(Is) saying the-teacher,—

Nam dah tulⁱnas athan-hàndⁱ, akis Nails ten were-raised-byher-for-him the-hands-of, to-one

ôs^unas dyut^umot^u sŏn^u khash. Dop^unas, was-by-her-to-it given a-deep cut. It-was-said-byhim-to-her,

"môr^uthas." Ami dop^unas phīrith,
"killed (i.e. wounded)- By-her it-was-said-byby-thee-am-I." answering,

"möli māji chěsna tshuñümiitsü nöyid "by-father by-mother I-am-not put barber's sabakas. Wŏñ gathakh, yĕli těli to-lesson. Now when thou-wilt-go, then



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dıı	may	dawāhan."	Ami	dy	rut ^u nas		
I-will-g	ive-to-thee	a-little-medicine.	By-her		given-by- r-to-him		
marta	-wāgan	rathi-hanā,	biyĕ	nuna	rathi-		
of-red	-pepper	a-very-little,	also	of-salt	a-very-		
hanā.	Dopur		yĕli	tath-pa	langas-		
little.	It-was-sa her-to-		when	that	-bed-		
pěth	khasa	ıkh, tĕli	viviv		nĕndar.		
on	thou-wilt	-mount, then	will-come-t	o-thee,	sleep.		
Yih	dawāh	rathi-han	gàn	d ⁱ zĕs,	ada		
This	medicine	a-little-amount	(thou) m	ist-bind-it	, then		
yiy	yiyiy něndar shěhůjů." Drāv ati						
will-con	ne-to-thee	sleep coo	I." Went	-forth fr	om-there		
sŏna	ır.	dawāh	rathi-han	1	ěkün		
				ALTERNATION CONTRACTOR OF THE PARTY OF THE P	CO III		
the-gold	smith, t	he-medicine a	-little-amoun	t was-	taken-by- him		
the-gold	smith, t	he-medicine a	-little-amoun	t was-	taken-by- him		
söty,	smith, t	he-medicine a ath-bāgas-1 that-garden	-little-amoun	t was-	taken-by- him		
söty, with,	smith, t wôt ^u	he-medicine a ath-bāgas-i that-garden	nanz,	t was- khot ^u -mounted	taken-by him ath- that-		
söty, with,	wôt ^u he-arrived ras-pěth,	he-medicine a ath-bāgas-1 that-garden chuh pi	nanz, i-in, he	t was- khot ^u -mounted sër	ath- that- tañ,		
söty, with, palang	wôt ^u he-arrived ras-pěth, d-on,	ath-bāgas-i that-garden chuh pi he-is w	nanz, i-in, he aiting lon	khot ^u -mounted ser -g-time	ath- that- tañ, during,		
söty, with, palang	wôt ^u he-arrived cas-péth, l-on, kuni	he-medicine a ath-bāgas-1 that-garden chuh pi	nanz, i-in, he rārān taiting lon	khot ^u -mounted ser -g-time	taken-by- him ath- that- tan, during, as		
söty, with, palang bec	wôt ^u he-arrived ras-pĕth, l-on, kuni at-all	ath-bāgas-r that-garden chuh pr he-is w yiwān-chĕs	nanz, rārān taiting lon ina. n-not. Ti	khot ^u -mounted ser g-time Hěs ^u n	ath- that- tān, during, as		
söty, with, palang bec yih she yiñ ^t	wôt ^u he-arrived ras-pĕṭh, l-on, kuni at-all nĕnd ^a r,	ath-bāgas-r that-garden chuh pr he-is w yiwān-chĕs- coming-is-to-hin	nanz, i-in, he rārān i aiting lon ina. n-not. Ti	khot ^u -mounted ser -g-time Hěs ^u n nere-began dôd ^u ,	taken-by-him ath- that- tan, during, as a-for-him ath		
söty, with, palang bec yih she yiñ to-come chuh	wôt ^u he-arrived ras-pĕṭh, l-on, kuni at-all nĕndar, sleep, karith	ath-bāgas-r that-garden chuh pr he-is w yiwān-chĕs coming-is-to-hin athas to-the-hand thaph.	nanz, raran haiting lon ra. n-not. Ti chus is-for-him Donun.	khotu -mounted ser g-time Měsun nere-began dôdu, pain,	ath- that- tān, during, as -for-him ath to-it wun		
söty, with, palang bec yih she yiñ to-come chuh	wôt ^u he-arrived ras-pĕṭh, l-on, kuni at-all nĕndar, sleep, karith	ath-bāgas-r that-garden chuh pr he-is w yiwān-chĕs- coming-is-to-hin athas to-the-hand	nanz, i-in, he raran i aiting lon ina. in-not. Th chus is-for-him Dopun,	khotu -mounted ser g-time Měsun nere-began dôdu, pain,	ath- that- tān, during, as -for-him ath to-it wun		
söty, with, palang bec yih she yiñ to-come chuh he-is	wôt ^u he-arrived ras-péth, l-on, kuni at-all nĕnd ^a r, sleep, karith having-mac	ath-bāgas-r that-garden chuh pr he-is w yiwān-chĕs coming-is-to-hin athas to-the-hand thaph.	nanz, i-in, heraran in aiting lon ina. in-not. The chus is-for-him Dopun, It-was-said-by-him, unahö	khotu -mounted ber g-time Hesun dôdu, pain, "no	ath- that- tañ, during, as t-for-him ath to-it wuñ w-indeed		

142 HATIM'S SONGS AND STORIES 17dawah. shěhüjü karahö nĕndar." Yuthuy the-medicine. (then) cool I-shouldsleep." As-verily have-made ath-dödis thunun dawāh, tyuthuy to-that-pain was-applied-by-him the-medicine. so-verily pyos wölinje vih. chuh lalawān there-fell-to-him to-the-heart poison, he-is caressing (it) thodu wothith upright having-arisen. Dapān wustād,-(Is) saying the-teacher,-

pātashāha-sünz^ü

kürü.

Amis

vih

Ayĕ

Came this king's daughter. To-him mothu sôruy dôdu. Korun amis-soty was-forgotten all pain. Was-done-by-him her-with vih karunu gotshu. Pěyěkh něndar. what to-be-done was-proper. There-fell-to-them sleep. Yutu-tāñ gāsh logu pholani. Kutawāl Here-up-to (bydawn began to-flower. The-chief-ofthis-time) police chuh apöri-kiñ wasan āgayi. Wuchun ig comingon-that-sidefor-inspection. Was-seendown from by-him ati pātashāha-siinz" kūrü biyĕ sonar. there the-king's daughter and the-goldsmith. Rati àmi-kutawālan, nīn ratith. They-wereby-that-chiefthey-were-takenhavingarrested of-police. by-him arrested. karin hawala trālen. karikh they-were-madein-custody to-the-constables they-were-madeby-him by-them



tail

will-they-cut-

for-him ?

V. THE TALE OF THE GOLDSMITH



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köd. Ati ôs" pakān wati imprisoned. There there-was going on-the-road akhāh. Amisüy yimav-ködyaudopukh a-certain-one. To-him-verily it-was-saidby-these-prisonersby-them dŏyav, " tsah. hasa. dizi krekh "thou, two. Sir, must-give an-outery sonar-ata-petha. Dapizěkh, 'pātashĕhas the-goldsmiths'-market-Thou-must-sayfor-the-king (thefrom. to-them, king's) khar pev kŏng-wāri. Khabar chyā ass fell in-the-saffron-field. News is-there? (thereis-not) lotu kina tatanasa hotu tatanas.

Pātashēhas khar pēv kŏng-wārē.

The-king's ass fell in-the-saffron-field.

or

Pakān dil gōm tati tārē.
Going the-heart became-to-me there confused.

throat

they-will-cut-for-

him.

Vir heth watun^u goth^u soli-gare.

Fine- having- to-arrive was-proper at-dawn-time.

Nata tas pātashāh tati mārē.'"
Other- him the-king there will-kill.'"

Buzu ami-sŏnara-sanzi-zanāni. Drāvě Was-heard by-that-goldsmith's-wife. She-went-forth bāzar. hětan tsŏcĕ. lazan kranjě, (to) the-market, were-boughtloaves. were-placed to-a-basket.

by-her

by-her



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[8-

drāyĕ hĕth.
she-went-forth having-taken (them).

"For-six-prisons loaves were-divided-by-me-O.

Satimis atayō, bār-Khŏdāyō hāy."

To-the-seventh Great-God-O alas."

8. Dapān wustād,—

(Is) saving the teacher.—

Bög^arĕn yima-tsŏcĕ. Dop^unakh, "khāwand Were-dividedby-her these-loaves. It-was-said-byher-to-them, "husband

chum běmār. Athi kyāh dopuham is-to-me sick. Therefore verily It-was-said-by-themto-me

pīrav phakīrav, 'sŏcĕ gashan bögarañĕ by-saints (and) by-faqīrs, 'loaves are-proper to-be-divided

satan-köd-khānan.' Yih-kĕntshāh dapun chuwa, to-seven-prisons.' Whatever to-be-said is-by-you,

tih dapⁱzem yora atawunuy. Ora that you-must-say- from-here even-as-I-enter. From-there

nērawun^u kēh dapⁱzēm-na, mě gathi as-I-go-forth anything you-must-say-to- to-me will-occur me-not,

shěkh." Dop^unakh biyě, "mā chuh anxiety." It-was-said-by-her-also, "I-wonder-if there-is to-them

kāh ködⁱ yiti?" Dop^uhas yimav, any prisoner here?" It-was-said-by-themto-her



V. THE TALE OF THE GOLDSMITH

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"at-the-last-watch (were) brought by-the-chief-of-(of the night) were brought by-the-chief-ofpolice

ködⁱ. Tim chih path-kun." Wöts^ü prisoners. They are at-the-back." She-arrived

yiman-nish. Dopun amis-pananis-khāwandas, these-near. It-was-said-by-her to-that-her-own-to-husband,

"wuñ kĕtha-pöṭhi mŏkali yiti pātashāh-"now how will-escape from-here the-king's-

kūrⁱⁱ? Tagiyĕ mŏkalāwiiñⁱⁱ yih pātashāhdaughter? Is-she-possible- to-be-released this king'sfor-thee

kūr^ü?" Dop^unas amⁱ phīrith, "tih daughter?" It-was-said-toher-by-him by-him answering, "that

yĕli tagihēm, ada kyāzi lagahö when (if) it-had-been-knownhow-for-me, then why should-I-haveremained (in)

köd?"
imprisonment?"

9. Dapān wustād,—

(Is) saying the-teacher,—

Kodun nāla panun^u pŏshākh, thunun
Was-taken-offby-her neck panun^u pŏshākh, thunun
it-was-puton-by-her

pātashāh-kōrĕ; pātashāh-kōrĕ-hond^u kodun, to-the-king's-daughter; the-king's-daughter-of was-taken-offby-her,

thunun pānas. Kründ^ü dits^ünas was-put-on-by-her to-herself. The-basket was-given-by-herto-her

Gav

It-became

Ada

Then

tay

(we) entered

cyonis-bāgas-manz.

thy-garden-in.

ker.

late.

HATIM'S SONGS AND STORIES

SL

9-

wŏtamukhi. drāyĕ něbar pātashāh-kūrü, upside-down, issued forth the-king's-daughter, gavě panunu gara. Kut^a wālan dyutu she-went her-own house. By-the-chief-ofwas-given police pātashehas. rapat Dopunas, " pātashāh-kūr" "the-king's-daughter report to-the-king. It-was-said-byhim-to-him. (was) bivě ôsu Timay sŏnar bāgas-manz. and a-goldsmith was the-garden-in. They-verily köd." Pätashäh kyā karim drāv (in) prison." were-made-The-king of-course went-forth by-me Anikh adālüts"-pěth. yim-rātaki-ködi zah. the-court-of-Were-brought-bythese-of-the-nighttwo. them justice-on. prisoners Wuchikh bötsü vim zah. Sŏnara-sanzi-Were-seenthese husband-andtwo. By-the-goldsmith'sby-them wife kŏlayi guli gandi zah pātashĕhas. wife were-fastened- the-fore-arms to-the-king. together Dopunas. "pätashĕham, asi kyāh "my-king, It-was-said-by-herof-a-truth we to-him. os^i gamati sālas. Tora. kyāh From-there were gone to-a-marriage-feast. of-a-truth woti yith-cyönis-sheharas-manz. āv ta (we) came arrived and this-thy-city-in.

Separation of the separation o

Ati wuchu palang, khati ath-peth. There. a-bed. (we) mounted was-seen it-upon, koru arām. ōra āv cyôn^u kutawäl. was-made from-there repose, came thy chief-of-police. Amiy kyāhniv ratith karin of-a-truth were-taken having-arrested By-him-(we) were-madeverily by-him köd." Wothu kutawāl. dopun (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him "pātashěham, cyöñ" pātashehas, kūrü "my-king, to-the-king. thv daughter karinam kasam Vigināh nāga-pětha. let-her-make-for-me oath the-Viginah Näg-from-on. Dapān. 'yus ati apozu kasam karihē. (People are) saying, 'he-who there untrue oath might-have-made, suh wŏthihē-na tati thodu. suh he would-have-arisen-not there upright, he was tativ marān." Dopu ami-sonara-sanzithere-verily dying.''' It-was-said by-that-goldsmith'szanāni amis-sonaras. "tagiyĕ vih pātashāh-"is-she-possiblewife to-that-goldsmith. this king'sfor-thee kūrū bacāwiiñi ?" Dopunas. "hāvtam daughter to-be-caused-to-It-was-said-by-"show-pleaseescape?" him-to-her. to-me wath." "akh, Dopunas. trāv sôruy a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off pŏshākh. khoran thun khrāv. biyĕ (thy) garments, to-the-feet put-on clogs. and math sur. lāg gusôñu. Yěli otu a-mendicant-monk. When there rnb ashes, appear-like wātanāwan amis-pātashāh-kōrĕ, cyônu they-shall-cause-to-arrive this-king's-daughter, for-thee

SL.

karüñü gathunu, amis-pātashāh-korĕ gathi to-this-king's-daughter to-be-made to-go, it-is-proper thaph dapunu gathěs, gathi dāmānas. to-the-skirt. to-say it-is-proper-to-her, is-proper seizing kyāh dita. khörāth.' Sa 'mě gŏda She of-course give-please first alms. to-me mŏkh hāvi ada kasam, cyônuy will-show then the-oath. thine-only face Vigināh-nāga, hā. hàzi ratith dapi. 0 O-Vigināh-Nāg, she-will-say. holy having-seized kösi kyāh kiirüm-na němis-matis siwāh to-this-mad-one certainly was-made-toby-anyone except me-not

dāmānas thaph.'" to-the-skirt seizing.'"

Vigⁱñāh nāgas withⁱy srānas. To-the-Vigⁱñāh Nāg she-descended-verily for-bathing.

"How do-I- on-the- I-wonder- was-loaded- the-fault? know, shoulder how for-me

Mátⁱ thaph löy^ünam döli-dämänas."

By-the-mad- seizing was-struck to-the-skirt-of-the-gussetone of-(my) garment."

Kutawāl-gānas gudariv kyāh?

To-the-chief-of-police- happened what?

Söriy yār gay pānas pānas.

All friends went voluntarily voluntarily.

Kuţawāl-gānas gudariv kyāh?

To-the-chief-of-police-the-pimp happened what?

10. Pātashāh-kūrⁱⁱ gayĕ gara, kuṭawāl
The-king's-daughter went home, the-chief-ofpolice

V. THE TALE OF THE GOLDSMITH

dyutukh phahi, sŏnara-sandi bökü was-givenon-the-empalementthe-goldsmith-of the-husbandby-them stake. and-wife zah chih gari-panani. Sonar gav two in-the-house-their-own. are The-goldsmith became bemār. Yihov korunas ashekunu tab. ill. This-verily was-made-byof-love the-fever. him-for-her Yih ösü sŏnara-sünzü zanāna gātüjü. This was the-goldsmith-of wife clever. Godun mŏhara-hatas-akis roshu. Yih Was-made-by-her (of) mohars-a-hundred-one a-necklace. This gondun pananis-khāwandas. Pāna was-tied-by-her to-her-own-husband. She-herself lôgun saniyās. Amis pörün was-made-to-appearan-ascetic. As-for-him she (he)-waslike-by-her dressed-by-her

gŏpöli. Wātanöwün (as) a-dancing-girl. She (he)-was-causedto-arrive-by-her

Dopun

gara.

pātashāha-sond^u the-king-of

amis-pātashehas, at-the-house. It-was-said-by-her to-that-king, this (girl) chěm böyi-kākañ. yih chev tsě elder-brother's-wife. is-to-me she is-to-thee to-thee hawāla. Mě chuy gathunu böyis-nish. a-deposit. To-me is-verily to-be-gone to-the-brothernear. Suh chum gamotu sõdāhas. Yih He is-for-me gone for-merchanting. This (girl) chev myöñ gŏpöli hawāla, yotan is-to-thee dancing-girl my a-deposit. until



SL.

asi yimōy. Yih chĕy pākh, yih we shall-come-to- She is-verily pure, her

thövⁱzěn panañě-kōrě-söty." Āyě phīrith you-must-keep- thine-own-daughter-with." She-came returning her

panun^u gara. Keh kala gav, av (to) her-own house. Some a-time went, came

yih sŏnar biyĕ gara panun^u.
this goldsmith again (to) home his-own.

11. Dapān wustād,—

(Is) saying the-teacher,-

Lôgun södāgār ami zanāni. He-was-made-to-appearlike-by-her a-merchant by-that woman.

Wötⁱ ath-pātashĕha-sandis-shĕharas-manz.
They-arrived that-king's-city-in.

Lôgu ami biyế saniyās. He (she)-was-made-to-appear-like by-her again an-ascetic.

Khāwand thôwun dēras-pĕṭh sōdāgār Her-husband was-placed-by-her a-tent-on a-merchant

lögith, pāna gayĕ pātashĕhas.
being-made-to-appear- she-herself went to-the-king.

Gondⁿnas dāwāh, "dim gŏpölⁱ."

Was-bound-by- a-claim, "give-to-me the-dancing-girl."

her-to-him

Diwān chuh achĕn d^üh. Dapān Giving he-is to-the-eyes smoke. Saying

ches, "dim gopoli.
she-is-to-him, "give-to-me the-dancing-girl.



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Prārān dŏh gav mĕ bālē. Waiting the-day went for-me for(-my)-girl.

Saniyās āmot^u gŏpālē."

The-ascetic (is) come for-the-dancing-girl."

Yih chus dapān pātashāh phīrith,— This is-to-her saying the-king answering,—

"Saniyāsū, mov lāg jĕnda, luh-luh.
"O-ascetic, do-not fix the-flag (of your claim),

Khôtūnā akh dimay danda, luh-luh."

A-certainlady to-thee in-exchange, luh-luh."

Saniyās dapān chus phīrith,— The-ascetic saying is-to-him answering,—

"Saniyās chusav luh-luh. bēwāsta. "An-ascetic I-am-verily without-worldly-ties, luh-luh. hĕmay Danda dukhtar-ē-khāsa, luh-luh." I-will-take-An-exchange the-daughter-ofluh-luh." from-thee thee-thyself,

12. Dapān wustād,—
(Is) saying the teacher,—

Möhara-hatas goḍun roshⁿ, gonḍun

Of-mohars-a- was-made-by-him a-necklace, it-was-tied-by-him

panañe kōḍe. Kürⁱⁱn hawāla amis to-his-own daughter. She-was-madeby-him to-thecharge

saniyāsas.

to-ascetic.



GL

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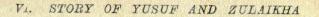
Tānana tan^anana tanānay. Tānana tananana tanānay.

Yim kār chěh karān zanānay. These actions are doing women-only.

Niyen ta kür^ün hawāla pananis-Was-taken and was-made to-the to-her-ownby-her by-her charge

khāwandas. Dop^unas, "sah zān, ta husband. It-was-said-by-herto-him, "thou know, and

yih zān." (thou) this-woman know."



VI. YÜSÜPH-ZALİKHA KATH.

YÜSUF-ZULAIKHA STORY.

1. Shāh-i-Yūsūph Zalīkhā, yāra, bōzakh-nā?

King-Yūsuf Zulaikhā, Friend, wilt-thou-not-hear?

Zalīkhā chěh wanān,—
 Zulaikhā is saying,—

"To-the-feast wilt-thou-not- pulão wilt-thou-not-eat?

Yitam gāh běgāh; yāra, Come-thouplease-to-me out-of-season; Friend,

bozakh-nā? wilt-thou-not-hear?

3. Sath kuthi lare chim, cyane-Seven rooms in-the-house are-to-me, for-thy-

löhlari chim.
longing they-are-to-me.

Bĕhtam sāthā; yāra, bōzakh-nā?"
Sit-please-for-me a-moment; Friend, wilt-thou-not-hear?"

4. Putal-khānas byon^u byon^u pānas of-the-idol-house separately separately of-her-own-accord

Korunakh pardā; "yāra, bōzakh-nā?"
Was-made-by-her-a-veil; "Friend, wilt-thou-not-hear?"

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5. "Ati kyā thôwuth, asĕ-kun "Here what was-placed-by-thee, us-before

hôwuth?"
was-shown-by-thee?"

Dop^unas, "chum Khŏdā; yāra°?"
It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"

6. "Khŏdā gav suy, mani-panañē "God is He-alone, from-the-mind-thineown

kās dŏy.
expel the-belief-in-two.

Shōlān chuh shěmāh; yāra°? Shining is the-lamp-flame; Friend, etc.?

7. Khŏdā chuh kunuy, jalwa dith God is one-only, glory having-given

drāv nonuy.
He-issued manifest.

Kañĕ-manz chyā mŏdā? yāra°?"

Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph tsol^u. Pata lādyēyĕs
Saint Yūsuf fled. After ran-to-him

Zalīkhā. Zulaikhā.

> Yūsūph talān, Zalīkhā lārān. Yūsuf fleeing, Zulaikhā running.

Dopunas, "yī pazyā? yāra°?"

It-was-said-byher-to-him, indeed is-it-proper? Friend, etc.?"

VI. STORY OF YUSUF AND ZULAIKHA

9. Nālas thaph karith, nyūn
To-the-neck seizing having-done, he-was-taken-by-her

hāthā kārith.
an-accusation having-made.

Gay pësh-ĕ-pātashāh. Yāra°?
They-went before-of-the-king. Friend, etc.?

10. Azīz-i-Misar ôs^u pātashāh. Amis
Azīz-i-Misar was the-king. To-him

zid Hazrat-i Yūsūnha-sond^u

ôs^u zid Hazrat-i Yüsüpha-sond^u. was hatred Saint Yüsuf-of.

> Yūsūph köd-khān, kāh chus-na bōzān. Yūsuf (in) the-prison, anyone is-to-himnot listening.

Mŏkali az-Khŏdā. Yāra'? He-will-bereleased from-God. Friend, etc.?

11. Yĕli Yūsūph logu köd. ati When Yüsuf became imprisoned, there ösi proni kehi. Timau dyūthu old certain-people. By-them were was-seen khāb. Akis korun töbir. "Tsě a-dream. was-made-by- interpretation. "Thee To-one him

māriy pātashāh." Môr^u pātashāhan.
will-kill-certainly the-king." He-was-killed by-the-king.

Biyis korun töbīr. "Tsah To-another was-made-by-him interpretation. "Thou





sapadakh pätashāha-sond^u pēshkār. **M**ĕ-ti, wilt-become the-king-of head-official. Me-also

hasa, pövⁱzi yād." Sir, please-cause-to-fall memory."

Ködyau khāb dyūṭh¹, töbīr drākh

By-theprisoners dream was-seen, interpretation issuedfor-them

myūṭhu.

Mŏkaliy phardā; yāra°?
They-were-released- on-the-morrow; Friend, etc.?

12. Pātashāh Azīz-i-Misar dēshān khāb.

The-king Azīz-i-Misar (is) seeing a-dream.

Azīz-i-Misar khāba-nishĕ abtar,

Azīz-i-Misar the-dream-from terrified,

Gav bědār, woth^u shōra-gāh. Yāra°?

Became awake, there-arose an-outcry. Friend, etc.?

13. Kamyuk^u wŏth^u shōra-gāh?

Of-what arose the-outcry?

Malan, bāban, pīran, phakīran, Of-priests, of-calendars, of-saints, of-mendicants,

Bani-nā hakīmā? Yāra°?
Will-there-not-be a-single-wise-man? Friend, etc.?

14. Kamyuk^u hakīm, 'ath-khābas yus Of-what wise-man, to-this-dream he-who -15] VI. STORY OF YUSUF AND ZULAIKHA 157

māně tarihě, yus ami-Azīz-i-Misaran the-meaning might-bring- which by-this-Azīz-i-Misar out,

khāb ôs^u dyūṭh^umot^u? Dop^unas
dream was seen? It-was-said-to-him

gŏlāman, "khābuk" töbīr zāni by-the-servant, "of-the-dream the-interpretation will-know

Hazrat-i Yüsüph. Saint Yüsuf.

> Yūsūphas wöphir. chuh Khābuku töbir plentiful. is to-Yūsuf Of-dream interpretation Yāra°?" dawā. Dāděn chuv Friend, etc.?" he-is-verily the-remedy. Of-pains

15. Onukh Hazrat-i Yūsūph. Dop^unas

Was-brought- Saint Yūsuf. It-was-said-byhim-to-him

pātashĕhan, "mĕ dyūthu khāb. Athi by-the-king, "by-me was-seen a-dream. For-it-verily

wanum töbīr." Dop^unas Yūsūphan, say-to-me the-interpretation." It-was-said-byhim-to-him

"what was-seen-by-thee?" Dop^unas pātashěhan,

"t-was-said-by-him-to-him
"by-the-king,

"akhdyūṭhum,hŏkhināgsath"Onewas-seen-by-me,dryspringsseven

bariten nagan satan cewan. Biye full springs seven (were) drinking. Again



SL [16-

dvūthum. hěli wuchim khām sath was-seen-by-me. unripe ears-of-corn seven were-seenby-me satan hělěn ningalān. pŏkhtan Biyĕ · (were) swallowing. ripe seven ears Again lägar govü wuchem sath yiwān, (were) coming, were-seen-by-me lean cows seven gövün ningalān, Amyuku mastan satan (were) swallowing. Of-it plump seven cows töbīr." Dopunas Yüsüphan, wanum tell-to-me the-interpretation." It-was-said-byby-Yūsuf, him-to-him

"a-famine will-arise."

16. Dapān wustād,—

(Is) saying the teacher,—

Yūsūphan mŏkalôw^u töbīr wanith, By-Yūsuf was-finished the-interpretation havingspoken,

pātashēhas gav asar. Lūjūs bŏchē. to-the-king happened a-result. There-was-joined-hunger.

Dop^unakh, "diyūm bata." Ami-wakta
It-was-said-by-him- "give-ye-to-me food." At-that-time
to-them,

pātashāh khĕwān ôsuna. Ami-asara-söty the-king eating was-not. That-result-owing-to

dopⁿnakh, "jěl anyūm." Dapān, it-was-said-by-himto-them, "quickly bring-ye-to-me." (People are) saying,



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gay ta onukh bata. Yih khyōn. they-went and was-brought-by-them food. This was-eaten-by-him.

Dopⁿnakh, "biyĕ anyūm." Añĕhas
It-was-said-by-himto-them, "again bring-ye-to-me." Were-brought-bythem-to-him

dēga wŏkavith. Onuhas ta cauldrons having-drawn-forth. It-was-brought-by-them-to-him

khyön, tasalī keh ās-na. Dapān, it-was-eaten- satisfaction any came-to-himby-him, not. (People are) saying,

athi-bochi-sotiy gav marith. Dapān,
that-very-hunger-owing- he-went having-died. (People are)
to-only saying,

pagāh dite wazīrau wurdī, "pagāh next-day was-given by-the-Viziers command, "to-morrow

wasiv söriy yīdikāh. Yĕs hostu descend-ye all (to) the-'l̄dgāh. To-whom the-elephant nami, pöz bĕhi nĕchi, suy

will-bow, the-hawk will-sit (on) the-thumb- he-verily ring,

pātashāh." Dapan, sapadi wathi king." (People are) saying, shall-become they-descended vīdikāh, hostu. āv namyov Yūsūphas. to-the-'Idgah, came the-elephant, bowed to-Yüsuf.

Pöz āv, byūṭhus nĕchi. Banyōv
The-hawk came, sat-for-him (on) the-thumbring.

Yūsūph pātashāh. Yūsuf king.



SL

Jaloy hôwun, host^u manganôwun,
Glory was-shown-by-him, the-elephant was-sent-for-by-him,

Yūsūph pātashāh; yāra, bōzakh-nā? Yūsuf king; Friend, wilt-thou-nothear?

17. Törīph-ĕ-Yūsūph, par, Wahab-Khāra,
The-praise-of-Yūsuf, recite, Wahb-the-blacksmith-O,

khūb. thoroughly.

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Gath parān "lāyilā"; yāra, bōzakh-nā?
Go reciting "the-creed"; Friend, wilt-thou-not-hear?

VII. THE TALE OF THE REED-FLUTE

VII.—NAYĚ-HÜNZÜ KATH

REED(-FLUTE)-OF TALE

1. Bani yĕs dôd^u, tas chuh
Will-happen to-whom pain, to-him is

pānas tiy nanān. to-himself it-verily being-manifest.

Nayĕ-hond^u dôd^u nay chĕh pānay
The-reed-flute-of pain the-reed-flute is herself

tiy wanān.

that-verily telling.

2. Nay chěh dapān, "Bār-söhib
The-flute is saying, "The-Almighty
uy kunuy.

chuy kunuy.
is-verily one-only.

Dayi ta takhi-nishe panas chuy
God-only and anger-from of-His-ownwill is-verily

byonuy."
distinct."

3. Nay chěh dapān, "Bār-söhib munazāth.

The-flute is saying, "The-Almighty pure.

Pānasⁱy-kun chuy mushtākh dŏh Himself-only-towards He-is-verily yearning day ta rāth.

and night.

4. Hamud gashiv tas-Khŏdāyes-kun parān, Praise go-ye that-God-towards reciting,



Pöda korun thôth^u Mahmad mizmān. Created was-madeby-Him the-Beloved Muḥammad the-Guest.

5. Bār-söhiban söty ditin sāmān.

By-the-Almighty with (him) were-given-by- appliances.

Him

Tsor yar chis soty soty shūban. Four friends are-of-him with with glorious.

6. Nūra tami-sandi pöda korun Adam.

By-theglory Him-of created was-madeby-Him Adam.

Adam-with created was-made-by-Him this (world)."

7. Nay chěh dapān, "lodun Ādam The-flute is saying, "was-sent-forth- Adam by-him

bēnawāh.

destitute.

Ös^ü mashīyĕth lari-tala drāyĕs
There-was a-wish, the-side-fromunder him

Hawāh."
Eve."

8. Nay chěh dapān, "kyāh zabar The-flute is saying, "how excellent

ôs^u suy sāth. was that-very moment.

Yemi-satay poda kurun zuryath."

At-what-time-verily created was-made-by-Him its) offspring."

VII. THE TALE OF THE REED-FLUTE

9. Nay chĕh dapān, "hāl myônuy The-flute is saying, "condition my-verily

būzitav.

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hear-please-ye.

Dödⁱladay chiv, ta sāthā rūzⁱtav."

Pained-if ye-be, then a-moment wait-please-ye."

10. Nay chěh dapān, "path wanan The-flute is saying, "behind the-woods ös^üs pinhān.

I-was concealed.

Shākha-bargau söty ös^üs shūbān." Branch-leaves with I-was beautiful."

11. Nay chěh dapān, "thodu mě
The-flute is saying, "upright to-me

ôsum bāla-pān. was-to-me the-youthful-body.

> Sŏna-kananay grāyĕ dūran chĕs Of-the-golden-earsverily grāyĕ dūran chĕs verily to-the-ear-pendants I-am

diwān. giving.

12. Gayemay gum-röyi, ta tamyukuy
There-happenedto-me going-astray, and of-it-verily

gom badal. there-happened-to-me exchange,

GL

[13-

mě

to-me

me

Pyom me gutila loni-tur wotith
There-fell-to-to-me a-woodcutter a-fate-thief having-arrived
azal."

doom."

13. Nay chěh dapān, "sakath
The-flute is saying, "severe

göm suy kusür. happened-to-me that-very fault.

Nazari-tami-sanzi-söty sapodum tŏka-sūr."

Seeing-his-owing-to there-became-to-me crushing-to-powder."

14. Nay cheh dapan, "takhi-hotu The-flute is saying, "rage-struck makh chum diwan. an-axe he-is-to-me giving.

Phala byon^u byon^u chěla māzas
Splinters separate separate pieces (of my) flesh
chum tulän.
he-is-of-me raising.

15. Mad më ôsum, had pānas
Pride to-me was-to-me, the-limit (of) myself
chës karān."

I-am making."

Bāla-pānas wālanay köts chum

(Of my) youthful-body humiliation how-much he-is-to-

karān. making. -19] VII. THE TALE OF THE REED-FLUTE 165

16. Gayē judāh, sŏy judöyī chĕy
She-went apart (from that-very separation the forest), she-is-verily

wanan. telling.

> Ösⁱⁱ wadān, alvidāh ösⁱⁱy karān. She-was lamenting, last-farewell was-she-verily making.

> 17. "Tati wölith wati wati
> "From-there having-brought- on-the-road on-the-road (me) down

tam chum diwān. weariness he-is-to-me giving.

> Wālawunuy tŏrka-chānas chum Immediately-on-bringing-(me) down (from the forest) to-a-private-carpenter he-is-me

kanān." selling."

Nay 18. chěh dapān, "lari phiri The-flute "on-the-side is saying, turning phiri chum wuchān. turning he-is-me inspecting.

Dūri rūzⁱ rūzⁱ tōri-dab sak^ath

At-a-distance remaining remaining adze-blows sovere

chum diwān."

he-is-to-me giving."

19. Nay chếh dapān, "litri-söty yĕli
The-flute is saying, "a-saw-with when
göj^anas,

was-caused-to-melt-by-him-I,

20-



khöjünas." Athurü pĕyĕm yěli carkas to-the-lathe A-wool-worm fell-on-me when was-caused-tomount-I."

20. Yĕli carkas khiitsü amis-torka-When to-the-lathe she-mounted that-privatechānas-nishě. amis pĕwān panani hamnishīn to-her (are) falling carpenter-near, her-own companions Yiman^üy-kun chĕh wanān kĕntāh. vād. (in) memory. Them-only-to she-is saying something. kyāh wani? Ta And what will-she-say?

chěh dapān, "hamnishīn myöni "companions The-flute is saying, my rūdi kati? remained where?

Wani bŏh dimahakh, tūri mā would-have-given-I I-wonder-Messages thereto-them, verily rūdi ada-wati? on-midway? they-remained

Hamnishinan 21. sīr panunuy bāwahö; I-would-explain; To-the-companions secret my-ownverily

Sīna mutarith dôdu hāwahö." panunuy I-would-show." Bosom having-opened pain my-own-verily

"kyāh 22. Nav chěh dapān, banvom? The-flute is saying, "what happenedto-me?

chěs kütu riwan? how-much am-I lamenting?

VII. THE TALE OF THE REED-FLUTE

Dādi-panani nāla phāriyād ches diwān."

By-the-pain-myown

cries calls-for-help I-am giving."

23. Nay chĕh dapān, "nāla dimahö The-flute is saying, "cries I-would-havegiven

mārakan;

(in) the assemblies;

Banana-rost^u nau kãh ti rōzān
Fated-sorrow-without not anyone even remaining

marda-zan."

man-(or) woman."

24. Dapān wustād,—
(Is) saying the-teacher,—

Kyāh wanihē yiman hamnishīnan?
What would-she-have-said to-these companions?

Yiman wanihē yīy.

To-these she-would-have-said this-verily.

Narm kari kari baram panas Smooth making making auger(-hole)s to-the-body

chum karān; he-is-to-me making;

Wāra wuchitōm, māz kōtāh chum Thoroughly inspect-please the-flesh how-much is-to-me ye-me,

> harān. dropping.



SL [25-

25. Wadanā bŏh, zadĕ pānas
Shall-I-not-weep I, holes to-(my) body

törinam,

are-caused-to-passover-by-him-to-me,

Khām-põsan zīṭhⁱ atha kūtⁱ dörⁱnam.
For-cheap-pice long arms how-many are-place-by-him-on-me.

26. Dapān wustād,—
(Is) saying the-teacher,—

Wŏñ yĕli khām-pɔ̈san āyĕ-kanana, wŏñ Now when for-cheap-pice she-was-sold, now

chus pĕwān panun^u nayistān yād. is-to-her falling her-own cane-brake (in) memory.

Athi nayistānas-kun chĕh wanān To-this-very cane-brake-to she-is saying

kĕntshāh. Kyāh wani?
something. What will-she-say?

Nay chěh dapān, "nayistānuk" chum The-flute is saying, "of-the-canebrake is-to-me

tamāh.

Garza-panani thãjyām arz-ō-samā."
For-the-purpose-my-own was-searched-by-me earth-and-heaven."

27. Nay chěh dapān, "nayistān myôn"

The-flute is saying, "the-canebrake my

kyāh chuh jān;

how it-is good;

VII. THE TALE OF THE REED-FLUTE

30

Zāni kyāh tath māně būzith

Will-know ? of-that the-meaning having-heard
gör-zān?"

an-ignorant-person?"

28. Nay chěh dapān, "nayistān myôn"
The-flute is saying, "the-canebrake my
kyāh zabar;
how excellent:

Zāni kyāh tath māně būzith
Will-know ? of-that the-meaning having-heard
bē-khabar?"
an-untaught-person?"

29. Nay chěh dapān, "nayistānüc"

The flute is saying, "of-the-canebrake

yěs chěh zān;

to-whom is knowledge;

Zāni suy yus āsi wôt^umot^u
Will-know he-only who will-be arrived
lā-makān."

at-Him-Who-has-noabode-(i.e God)."

30. Nay chěh dapān, "kyāh chěh
The-flute is saying, "what is
wiiñimitsii masnavī?
said the-rhymed-poem?

Zāni suy yĕs āsi pĕmütsü

Will-know he-alone to-whom will-be fallen

ashĕka chīh."

(of) love a-particle."

GL

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31. Nay chĕh dapān, "mŏdur" mas
The-flute is saying, "sweet wine

kötyāh cewān, how-many (are) drinking,

Sŏdurabalay nay Subhān chuy In-Sŏdarabal-only the-(story-ofthe) flute

wanān."





down.

VIII.—PĀTASHĚHA-SÜNZÜ KATH

KING-OF STORY

1.	Pātashāhā	ôs ^u .	Dapa		wust	ād,—
	A-certain-king	was.	(Is) say	ing	the-tea	cher,—
Suy	pātashāh	ôs ^u	nērā	in	prath	-dŏha
That-very	king	was	going-	out	every	day
athi-zü:	nadabi-pĕţh.	A	thi	ôsu	pĕţha	-kani
that-very-	roof-bungalow-on.	Of-it	-verily	was	the-t	op-on
ôlu	jānāwāran-l	hondu.		Yim		ösi
the-nest	birds-of.		They (ki	ng and c	lueen)	were
prath-dŏ	ha yihünz ^ü	bö	olbosh ⁱⁱ	bōz	ān.	Yim
every-da	y of-these	the	-chirping	hear	ing.	They
ösi	pātashāha-san	di	bötsü	zah	sĕ	thāh
were	the-king-of	husl	oand-and- wife	two		Mr. Market Market
khŏsh	gatshān.	Dŏha-	aki	bölbös	sh ⁱⁱ	ati
pleased	becoming.	On-a-da;	y-one	the-chir	ping	there
ösüna	keh gathar	ı.]	Dop ^u a	mi-pāt	ashāh	-bāyi
was-not	any occurring	. It-w	as-said	by-th	at-quee	n
pātashĕl	nas, "az	kö	ina	chĕh	ga	thān
to-the-kin	g, "to-day	why	-not	is	occ	curring
bölböshü	?" Dapān	w	uchukh	a	th	ölis.
chirping?	" Saying	it-w	as-seen-by them	- to-	that	nest.
Athi-man	nz bacĕ	z ^a h n	ıumati.	,	Wölik	h
It-verily-i	n young-ones	two	(were) dead.		were-br vn-by-t	
bŏn. S	ethah phyt	iru	yiman-p	ātashĕ	ha-sa	nděn-

Much regret-occurred to-these-king's-two-

11-



dŏn-bāˈsan. Anikh wazīr gāṭali gāṭali.
husband-and-wife. Were-summoned- viziers skilful skilful.
by-them

Dop^uhakh, "nŏman wuchⁱtav, kyāh It-was-said-by-them-tothem, "to-these please-look-ye, what

chuh gamot^a?" Wuchⁱhakh. Yiman
is happened?" They-were-seen-bythem.

rôț^umot^u kond^u hațis. Dānāh-wazīran-akⁱ caused-to-stick a-thorn to-the-throat. By-a-wise-vizier-one

dop^unakh, "yih chĕh yiman panüñ^u it-was-said-by-him- "this is to-them their-own to-them,

möj^ü mumüts^ü. Amⁱ-naran kür^ümüts^ü byēkh mother dead. By-this-male (bird) (was) made a-second

wŏrüzⁱⁱ. Ami chunakh dyut^umot^u second-wife. By-her is-by-her-to-them given

āmpa-kani kond^u. Amiy chih yim mouth-to-mouthfeeding-during a-thorn. By-this-verily are they

mumátⁱ." Pātashāh wanān pātashāh-bāyĕ, dead." The-king (is) saying to-the-queen,

"I-if shall-die-if, thou must-make-not at-all (a second marriage)."

pātashāhas. "boy Pātashāh-bāv wanān " I-if (is) saying to-the-king. The-queen karizi-na kuni." Koru tah maray, must-make-not at-all (a second Was-made shall-die-if. thou marriage)."



VIII. THE TALE OF A KING



	lriy kasam -vow oath	pānawöñ. mutually.	Yih This	kyāzi why
korukh was-made-by- them		oath? It-was	pukh, s-said-by- nem,	"asĕ "to-us
	bar zah; ons two;	timan to-them	kyāh perhaps	kari will-do
wŏramöj ^ü a-step-mother		AND AND AND AND AND AND AND AND AND AND	viy?" ery-thing?"	
2. Keh Some		0	pätasha the-q	
			carān naking	chuna, is-not,
ti-kyāzi because	pānawöñ mutually wa		the-two h	bātau usband- and-wife
driy kasa vow oat		n. W ārayāl Very-long		n-space-
gav, ā went, they-	y wazīr.		AND DESCRIPTION OF THE RESERVE OF THE PERSON	hĕhas, e-king,
" pātashĕha " my-king,		0		un"."
Wārayāh A-very-long		bhing hearing	chukk he-is-to-th	



GL

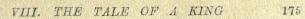
[3-

Kor^uhas zör wazīrau. Korun Was-made-by-them- force by-the-viziers. Was-made-byto-him

nēthar.

marriage-arrangement.

* 3. Yim These	pātashāh princes (king		z ^a h two	ös ⁱ . were.	Tim They
ös ⁱ parān were reading	sabal lesson		Dŏha-ak On-day-on		kür ^ü was-made
yimau-pānawc by-these-mut	in-baranyau ually-brothers	STORY OF THE STORY	maslal consult		"mājĕ "to-the- mother
gathav s we-will-go a-com	salām plimentary- gift	hĕth." taking."	Bür [©] Was-fille		tromi a-copper- dish
lālau with-rubies	nigīnau. with-jewels.	Ga They-	ay went		ĕth taken (it)
salāmi for-a-complimenta present	mājē ry- to-the-mo		Tröm ⁱ e-copper- dish	was-acc	nakh, epted-by- om-them,
wuchunāh a-certain-look	kor ^u n was-made-by-			Gay ey-went	yim these
pātashāh-zāda princes	z ^a h two	sabak to-their-le		Yim These	chih are
dŏhā dŏhā each-day each-da		THE RESERVE THE PARTY OF THE PA			ŏha-aki n-day-one
gav am there-occurred	is-pātashāh to-this-queer		khöti carnal-de		yiman- these-
wŏranĕcivĕn-hestepsons-of.		iman -them	dopu it-was-said		"tŏhi, "ye





thöviv keep-ye		salāh.'		imau -them	dop ^u has, it-was-said-by- them-to-her,
" tsah		möj ⁱⁱ ,		chiy	
"thou	art	mother,	we	are-to-th	ee sons.
Tsĕ	ta asĕ	wāti-	na."	Gay	pānas
For-thee	and for-u	s it-will-n suitab	ot-be-	Chey-went	of-their-own- accord
sabaka	s. Kāl	acĕn	āv r	ātashāh	pānun ^u
to-the-less	son. In-the		ED UNIVERSITY OF THE PARTY OF T	the-king	(to) his-own
		Pātashāh			
private-ap	partments.	By-the-g	lueen	was-shut	-by-her-to-him
kuthu.	Dopur	ias,	"bar	kyāzi	koruth
the-room.	It-was-sa him-to-l		the-door	why	is-made-by- thee
band?'	Yih	chĕs	dapā	n pā	tashāh-bāy,
shut?"	She	is-to-him	sayin	ıg	the-queen,
"bŏh	chĕsa	cyöñű	kŏlay	, kina	cyāněn-
"I	am-I	of-thee	the-wife	e, or	thy-
něcivěn	-hünzü?"	Pātash	nāh	chus	dapān,
sons	s-of ? "	The-ki	ng	is-to-her	saying,
"tih	kyāh	gav?"		Dopunas	, "tim
"that	what 1	nappened?"	It-w	ras-said-by to-him,	-her- "they
ām	lĕl	kan.	Gŏda	dim	tihanza
came-to-r	ne for-(using	g-)indecent- guage.	First	give-to-	me their
wölinjě	zah,	ada	muts	aray	bar."
hearts					the-door."
4.	Dapān,—	dyutun	hu	kum	wazīran.
	(Folk are) saying,—	was-given by-him		-order	to-the-viziers.





Tim	ösi	parān	sabakh	tsātahāl.
They	were	reading	lessons	(in) the-school.
THE COURSE HAVE BEEN ASSESSED ASSESSED.	unakh, id-by-him- nem,		wātalan executioners	karyūkh make-ye-them
hawāla	i. Timay	māra	anakh."	Dapān,—
in-custod	y. They-veril	y will-ki	ll-them." (I	olk are) saying,—
wôt ^u arrived	wazīr the-vizier	yin	nan-pätashä to-these-prir	hzādan-nishin. ces-near.
Sĕţhāl	n gös	yinsāpl	n. Dopunal	ch, "wasiv
Very-muc		compassio		l-by- "come-ye-
bŏn down f	taṭahāla."	" It-was		saliv yimi ee-ye from-this
shĕhara	." Tim	tali,	wazīra	ın kür ^ü
city."	They	fled,	by-the-vi	
köm ^t . a-deed.	Dopun It-was-said-by him		rawātalan,	"möryükh "kill-ye-for-
hūn ⁱ	zah." Mö	rikh h	ūni zah,	kadikh
dogs	two." Were- by-t	killed- d hem	ogs two,	were-extracted- by-them
yiman	wölinjĕ	zah,	lazakh	ţökis,
of-them	the-hearts	two,	they-were-put- them	by- to-a-tray,
gay	hĕth		ih-bāyĕ.	Dopuhas,
they-went	taking (them) to-the-	queen. It-w	as-said-by-them- to-her,
	ñĕy	nŏma	pātashāl	ızādan-hanza
"are-broug	tht-to-thee	these		rinces-of

VIII. THE TALE OF A KING



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wölinje zah. Thav darwaza ta rath."
hearts two. Open the-door and take-hold-of (them)."

Thôw anakh darwāza, racĕn yima wölinjĕ Was-open-by-her- the-door, were-seized- these hearts for-them by-her

zah. Dopuhas, "yima chĕy pātashāhzādantwo. It-was-said-by-them-to-her, "these are-for-thee the-princes-

dŏn-hanza."

Byūṭh¹ at¹ pātashöhī

two-of."

(The king) sat (i.e. remained) sovereignty

karani.

5. Yim böyi-bārani zah wöti biyis-These brothers-brethren two arrived another-

pātashěhas-akis-nish. Dop^unakh pātashěhan, king-one-near. It-was-said-by-him-to-them by-the-king,

"tŏhi chiwa shāhzāda yiwān-bozana. mě " ye are princes by-me being-thought. Tŏh1 wanita.v tŏhi kětha-pöthi chiwa. Ye please-tell in-what-manner ve are vor lagimati. Kyāh sabab chuwa?" here arrived. What reason is-to-you?" Timan dopuhas yih panunu gudarun. By-them it-was-said-bythis their-own happening. them-to-him Dopunakh, "běhiv mě-nish nökarī."

Dop^unakh, "běhiv mě-nish nökarī."

It-was-said-by-him- "sit-ye me-near in-service."



was-struck-byhim

a-sword

HATIM'S SONGS AND STORIES



Dapān,—	bīţh ⁱ	huzüri-	nökar,	Amis	ösi
(Folk are) saying,—	they-sat	(as) per serve	csonal- ants.	To-this	were
pātashĕhas pr	ön ⁱ g	ŏlām	zah.	Yim	zah
to-the-king c	old se	rvants	two.	These	two
ti bīṭhi, ga	y t	sor. T	sŏn-zanè	in ka	irin
also sat, They-b			persons	by-	him
zima rātas	tor	pa	har.	Gŏdañ	ukuy
in-charge by-night	four	wat	ches.	The-first	verily
pahar chuh	lagār	1	amis-pā	tashāhz	ādas-
watch is	being-allot	ted	to-	this-prince	9-
zithis-hihis.	Danan -		pātash	ha-sand	yau-
the-elder. (Fo	lk are) say	ing,—	by-	the-king's	
dŏyau-bātsau	trô	wukh	arā	m.	
two-husband-and-wife	was-ma	de-by-the	m res	t.	
6. Dapān, (Folk are) sa	ying,— t	gŏlām he-servant	chuh is	wŏda standing	n ñĕ,
nazar chĕs sight is-of-him		h <mark>ĕha-sa</mark> ı ıg-of-two-l	ndĕn-dŏr rusband-ar	n-bātan- nd-wife-to	kun.
Yimay ^u y-syod ^u					
Them-verily-in-front	began	to-de	escend	a-great-	snake
tālawa-kani.	Gŏlām	chuh	wuch	iān.	Yĕli
the-ceiling-from. Th					
yih shĕhmār this great-snake	log ^u began	wāta:	ni am ve to	is-pātas o-this-king	hāh- 's-
bāyĕ-handis-badan wife-of-body-ne	as-nīzīk) ear,	n, āv	lārā ne runni	in gŏl	ām,
löy ^ü n shĕms					

to-this-great-snake,

in-fragment



VIII. THE TALE OF A KING



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hani karinas ṭukara, thunun
in-fragment were-made-by-himof-it twara, thunun
was-placed-by-him

palangas-tal, shëmshëri-handis-tëgas wolun the-bed-below, the-sword's-to-the-blade was-wrappedby-him

phamb. Log^u amis-pātashāha-bāyĕ-handiscotton-wool. He-began to-this-king's-wife's-

badanas wŏtharani. Dopun, "amis the-body to-wipe. It-was-said-by-him, "to-this-one

āsi shehmāra-sondu zahar lādyōnuotu." 1
will-be the-great-snake-of poison brought-into-contractwith.

Amiy mõjub ôs^u yih wõtharān. Pātashāh For-this-very reason was he wiping. The-king

gav bědār. Wuchun gŏlām āmot^u became awake. Was-seen-by-him the-servant come

nīzīkh shĕmshēr hĕth nüñü. Ami-sondu near sword having-taken bare. This-one-of

pahar mŏkalyāv, āv dŏyimis-gŏlāma-sondu the-watch was-finished, there-came the-second-servant-of

pahar. Āv nīzīkh. Dop^unas pātashĕhan, the-watch. He-came near. It-was-said-byhim-to-him

"ay gŏlām, yus-akhāh āgas-pĕṭh bē-wŏphöyī "ho servant, whoever the-master-on infidelity

kari, tas kyāh wāti karun^u?" Yih may-do, to-him what will-be-proper to-be-done?" This

wothus golam phirith, "patasheham, arose-for-him slave answering, "my-king,

¹ So Hātim. Gövind Kaul writes lāryōmotu.



SL

							basta
to-him	is-pro	oper th	ne-nead	to-be	-cut-on,	moreo	ver his-skin
wā	lüñ ^ü .	Pāt	ashĕha	ım,	bŏh	wana	y dalīlā.
(is) to-l			My-king		CONTRACTOR OF THE PARTY OF THE	will-tell	
Tsah		thāvtai	n	tat	h	kan."	
			or-me				
1	P	P					
17	Do	nllnae	gŏlā	iman .		'enh	pātashĕhā
		CONTRACTOR AND A STREET OF THE STREET	by-the				a-certain-king
		to-him	ру-ше	-servan	υ,	01190	a-certain-king
akh	ôsu.	Su	v :	gav	dŏha	-aki	sölas
one	was.	He-ve	erily	went	on-da	y-one	for-excursion
							pöz,
for-hun	iting	only-on	e per	rson.	With	was-to-h	îm a-falcon,
wôt	u	jāyĕ-a	kis,	lüjü	s	trēsh.	Banān
				Marie III			Becoming
							jāyĕ-akis
							in-a-place-one
of	thirst)-	aot	WII 1	oro.	hin	1 /	
āba-s	srĕhā	hyu	h ^u .	Athi	d	yutun	barishi-
		Charles and Annual State of State of	The second secon			COMPANY COMPANY AND A STREET OF THE STREET O	- his-spear-
	JY1.	- b		Wader		hoo	olo-mongo

söty dőba-hanā. Kodun bagala-manza with a-hole-small. Was-withdrawn-by-him his-armpit-from-in

pyāla. Lodun ath-pyālas āb. Hyotun a-cup. Was-filled-byhim to-that-cup water. He-began

cyon^u. As pöz, thun^unas-trövith.
to-drink. Come-to-him the-falcon, (the-cup) was-dashed-down-by-it-for-him.

THE TALE OF A KING VIII.

181 Biyĕ borun yih āba-pyāla. hyotun Again was-filled-by-him this water-cup. he-began cyon". As biyĕ vih pöz. to-drink. Came-to-him again this falcon. tshununas-trovith. Dovi-lati tshununas-trovith. (it) was-dashed-down-by-On-two-occasion(s) it-was-dashed-downit-for-him. by-it-for him.

Pätashehas khotu zahar. Treyimi-lati To-the-king arose poison (i.e. On-the-third-occasion anger).

borun. Dachini atha chuh ath-pyālas it-was-filled-by-With-thewith-hand he-is to-that-cup him. right

thaph-karith: khôwuru atha thôwn having-held; the-left hand was-placed-by-him

něbar. Yuthuy hyotun cyon", tyuthuy outside. Even-as he-began to-drink. even-so

av pöz, thununas-trovith. Ditaus ami it-was-dashed-down-bythe-falcon. came Was-givenby-him it-for-him. to-it

thaph, rotun latan-tal, hětanas pakha seizing, was-held-bythe-feet-below. were-taken-bythe-wings him him-of-it

zah. kadinas tān. Yih môrun, věli two, were-torn-off-bythe-limbs. It when was-killed-byhim-of-it him.

phyūrus pata ataty. Wŏñ tresh afterwards regret-was-feltin-that-very-Now (water to allay) to-him place. thirst

ceyenna. Gav wuchani 'ath-āhas was-drunk-by-him-not. He-went to-see to-this-water



182 ägur?' Pakān chuh āsinā kuni is somewhere source?' will-there-not-Going jāyĕ-akis. pātashāh. wôtu Wuchun the-king, he-arrived at-a-place-one. Was-seen-by-him shongith, amis^üy ati shëhmara nērān asleep, to-it-verily a-certain-great-snake there issuing lāl. Yih āb ôsu ösa-kani zahar." the-mouth-from spittle. This water was poison." Vih chus wanān gölām amis pātashēhas. This is-to-him saying the-servant to-this to-king, pātashāh "hargāh-kiv suh tresh sa

suh marihē. Wüñüv cĕvihē. saragī would-have-Now-verily investigation (if) had-drunk, he died.

king

that

(water-to-allay) thirst

that

is

karihē, suh pātashāh tas-pözas mārihē-na. he-had-made, that king to-that-falcon would-not-havekilled.

Pätasheham, say chěh dalīl. Saragi My-king, that-verily is the-story. Investigation

gathi kariiñ"." is-proper to-be-made."

The-king

"if

pahar Mŏkalyāv ami-sondu ti. Av Was-finished the-watch Came this-one-of also. Zah trěvumu pahar. gay bīthi. pānas the-third watch. The-two became at-their-ownseated. will Pātashāh chuh bědār. Dapan chuh

> awake. Saying he-is

VIII. THE TALE OF A KING

amis-treyimis-paharawölis. Dapān chus, "ay to-this-third-watchman. Saying he-is-to-him, "ho

gölām, yus-akhāh āgas-pĕṭh dagāy servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karun^u?" may-do, to-him what will-be-proper to-be-done?"

Dop^unas phīrith ami-gŏlāman, "suh It-was-said-by-him-answering by-that-servant, "he

gathi sangsār karun^u. Bāki, pātashēham, is-proper stoning-to-death But, my-king,

saragī gathi karüñt. Bŏh wanay investigation is-proper to-be-made. I will-tell-to-thee

dalilā. Tsah thāwum, pātashĕham, kan."
a-certain- Thou place-for-me, my-king, story.

9. Dapān chus, "suh ôs" södāgārā Saying he-is-to-him, "that was a-certainmerchant

akh. Suy ôs^u sĕṭhāh baktāwār. Tamis one. He-verily was very prosperous. To-him

pev muhim. Tamis^uy ôs^u hūn^u. Byākh fell poverty. To-him-verily was a-dog. Another

sodāgārā ôsu. Dopunas, 'yih hūnu a-certain-merchant was. It-was-said-by-him-to-him.

mā kanahan?' Dopunas, 'kanan.'

I-wonder-if wilt-thou-sell-it?' It-was-said-by-him-to-him,

'kanan.'

'I-will-sell-it.'

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Dopunas. 'karus mŏl.' Korunas 'make-of-it It-was-said-by-hima-price." Was-made-byto-him. him-of-it rŏpayĕ-hath. mŏl **Dyut**^unas mŏl. Was-given-by-him-to- the-price, the-price a-rupee-hundred. him nvūv södägäran vih hūnu. Drav was-taken by-the-merchant this dog. He-went-forth sodā heth. wêtu Lüjüs jāvě-akis. merchandize taking, he-arrived at-place-one. Came-on-for-him rāth. Rātali trās tsür, nyūhas By-night entered-for-him thieves, was-taken-by-themnight. of-him vih māl. Hūnu chuh wuchān. ami this property. The-dog is seeing, by-him kěh-ti koru-na sadāh. Phŏlu gwäsh. was-made-not any-at-all sound-a. Broke the-dawn. Södägär gav bĕdār. Wuchun ta The-merchant became awake. It-was-seen- verily property by-him kuni. na Dapān chuh. 'yith kyāh not at-all. Saying 'to-this he-is. what Av yih hūnu. Ami kiirunas happened-to-Came this dog. By-it was-made-byme? him-of-him poshākas thaph. Chus lamān. Hūnu to-the-coat seizing. He-is-to-him pulling. The-dog bruh. drāv bruh pata pata chus went-forth in-front in-front, behind behind is-of-him Watanôwun mödānas-akis-manz. the-merchant. He-was-caused-to-arrive- to-a-plain-to-one-in.

by-him



VIII. THE TALE OF A KING

Wuchun ati būrau thowumotu asondu Was-seen-by-him there by-the-thieves deposited his māl. Parzanôwun. Onun māl. panunu property. It-was-recognized-Was-broughthis-own property, by-him. by-him vih ôsus ta tih. bivě ôsu yimauwhat was-of-him both that. also by-thesethere-was biyĕn-södāgāran-hondu türau nyūmotu. ti-ti thieves other-merchants-of taken. that-also wātanôwun pananis-dēras. onun. Gav was-broughtto-his-own-lodging. it-was-caused-He-became by-him. to-arrive-by-him sethah khosh. Dopun, sodāgāras 'tamis 'to-that very happy. It-was-said-bymerchant him. togu-na amis hūnis mŏl karun. knowledge-how-wasto-this dog a-price to-make. not Tamis ôsu pěmotu muhim. tami-mŏkha To-him fallen was poverty, on-that-account

togus-na.""

knowledge-how-to-him-was-not."

10. Dapān wustād,—

(Is) saying the-teacher,-

"Amis-hūnis korun mol ropayes "For-that-dog was-made-by-him (of) rupee price pants hath. Lichun cithi. Yihuy five hundred. Was-writtena-document. This-verily by-him

thuñün amis-hūnis nöli. Dopunas, was-put-by-him to-that-dog on-the-neck. It-was-said-by-himto-it.





pananis-khāwandas-nishin gath 'hah this to-thine-own-master-near 'thou go hūnu, wôtu nazdikh cithi hěth.' Gav the-dog. document having-taken.' Went arrived dyūthu. Södägäran Parzanôwun amis-södāgāras. to-that-merchant. By-the-merchant he-was-Was-recognizedby-him seen. pananěn bātan. Dopun vih hūnu. family-members. dog. It-was-said-by-him to-his-own this phirith. Ami 'hūnu Dopunakh, āv By-it It-was-said-by-him-to-'the-dog came returning. them, Amiy kyāh-tāñ takhsir. For-this-very (reason) some-or-other fault. was-done Baliki chus cālān shunukh-kadith. a-letter-ofit-has-been-driven-out- Moreover there-is-todispatch it by-them. phikiri. Wun Södägär nöli.' gav in-anxiety. 'Now on-the-neck.' The-merchant became kharac. Rŏpayĕ-hath gōm kara? kyäh The-rupee-hundred went-for-me expended.' what shall-I-do? bandūkh. lôy unas. ta Kodun a-gun, was-aimed-by-him-at-it Was-taken-out-by-him môrun ada. môrun. Věli ta. it-was-killedthen afterwards it-was-killed-by-him. When by-him Boh wuchaha Gos nizikh. phyūrus. ' T would-see He-wentnear. grief-came-to-him. to-it nöli. Yihuv chuh kākaz amis kyāh on-the-neck.' This-verily is to-it what paper

VIII. THE TALE OF A KING

kodunas nāla ta mutorun, ta was-taken-off-by- from-the-neck and it-was-opened-by-him, and him-of-it

wuchun ath lyukh^umot^u rŏpayĕs pānts was-seen-by- on-it (was) written (of-)rupee five

hath. Ada phyūrus sĕṭhāh. Pātashĕham, hundred. Then grief-came-to- exceedingly. My-king, him

say chěh dalīl. Saragī gathi kariiñ". that-verily is the-story. Investigation is-proper to-be-made.

Hargāh-ay suh södāgār gŏdañiy wuchihē If that merchant at-the-very-firsteven had-seen

kyāh amis-hūnis chuh nöli, suh hūnu to-that-dog what is on-the-neck, that dog mā märihē." Gav ami-sondu pahar. not he-would-have-killed." Went him-of the-watch.

11. Āv tūrimis-zani-sondu pahar. Tsūrimis-Came the-fourth-person-of watch. The-fourth-

gŏlāma-sünz^ü dalīl. <u>Ts</u>ūrimis-gŏlāmas wanān servant-of story. To-the-fourth-servant (is) saying

pātashāh, "ay gŏlām, yus-akhāh āgas-pĕṭh the-king, "ho servant, whoever the-master-on

bewophöyi kari, tas kyäh wäti karun^u?" infidelity may-do, to-him what will-be-proper

Dop^unas gŏlāman, "pātashĕham, tas It-was-said-by-him- by-the-servant, "my-king, to-him to-him

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gathi sar taṭunu, shĕhara-manza dūr is-proper the-head to-be-cut-off, the-city-from-in distant

kaḍun^u. Pātashĕham, bŏh wanay (he-is) to-be-expelled. My-king, I will-tell-to-thee

tha thawum dalīlā. kan." Dapān a-certain-story, thou place-for-me the-ear." Saying chus "suh ôs" gölām. pātashĕhā "that is-to-him the-servant. was a-certain-king

akh. Amis ösⁱ nĕcivⁱ z^ah. Timan^uy one. To-him were sons two. To-them-verily

mŏyĕ panüñ^ü möj^ü. Pātashĕhan kür^ü died their-own mother. By-the-king was-made

wŏrüz^ü zanāna. Sa gayē pātashāhzādan second-wife woman. She became to-the-princes

dŏn wŏramöj^ü. Yim ösⁱ pātashāhzāda to-the-two stepmother. These were princes

zah sabakas. Tōra āy, amis-wŏramājĕ the-two at-a-lesson. Thence they-came, to-this-stepmother

niyěkh salām, lālau nigīnau was-taken-by-them a-complimentarygift, (filled) withrubies with-jewels

trömⁱ. Thövⁱⁱkh amis bōnṭha-kani.
a-copper-dish. It-was-placed-by-them to-her in-front.

Yim gay biyĕ sabakas. Dŏhā dŏhā These went again to-the-lesson. Each-day each-day

chih kaḍān. Pātashāh-bāyĕ wuzü they-are (thus) passing. To-the-queen was-aroused

paniinii rāy. Kyāh wuziis? 'Bŏh her-own intention. What was-aroused-in-her? 'I



THE TALE OF A KING VIII.



yiman-pātashāhzādan-söty gŏnāh.' karahö sin.' these-princes-with would-have-done yiman-pātashāhzādan-dŏn, Dŏha-aki wonun to-these-princes-two, it-was-said-by-her On-a-day-one dopuhas, gŏnāh.' Yimav 'mĕ-söty kariv sin. By-them was-said-by-them-'me-with do-ve to-her. möjü; ta 'tah chěkh söñü tsě ase mother; for-thee and for-us thou art our wāti-na. Pātashāhzāda sabakas. gay went to-the-lesson. The-princes it-will-not-be-suitable.' karith. darbār murkhas Pātashāh āv the-court dismissed having-made. The-king came Pātashāh-bāyi Wôtu mahalakhān. at-the-private-apartments. By-the-queen He-arrived chĕs-na Darwaza tropunas darwāza. she-is-for-himthe-door. The-door was-shut-by-her-fornot him Wötshüs kyāzi?' Dopunas. 'yih thāwān. 'this why?' She-rose (in-It-was-said-byopening. reply)-to-him him-to-her, Dopunas. 'bŏh chěsa pātashāh-bāy. 'I It-was-said-by-her-to-him, am-T the-queen. cyāněn-něcivěn-hünzů?' cyöñü kŏlay, kina thy-sons-of?' or

of-thee the-wife,

kyāh Dopunas pātashĕhan, 'tih that what by-the-king, It-was-said-by-him-toher

gav? 'tim ām Dopunas, happened?' It-was-said-by-her-to-him, they came-to-me

lĕka for(-using)-i langua	n.' indecent- ge.'		Pātashā. The-king			dapān, saying,
'wuñ	kyāh	chuh	salā	ih?'	Pāta	shāh-bāy
'now	what		(your)	advice?'	Th	e-queen
chĕs	dapā	in,	'mĕ	gat	shi	tihanza
is-to-him	sayir		'for-me	is-nece	essary	their
wölinjë	zah.	Tima	khĕm	a bŏh	The	da-kyāh
hearts	two.	Them	I-will-ea	at I.		n-of-course
thāw I-will-open-	ray for-thee	darwa the-de	iza.'	Pätashè By-the-l	han king	dyut ^u was-given
hukum	wa	zīras.	It-was-s	Dop ^u nas	s,	'yim
an-order	to-th	e-vizier.		aid-by-his	m-to-him	'these
shāhzāda princes						athi.
Yiman	kad	an	wölin	j ĕ	zah.' two.'	Gav
Of-them	they-will-	extract	the-hea	arts		Went
wazīr.	Wô:	tu	sāṭah	āl,	yĕti	yim
the-vizier.	He-arr	ived	at-the-sc	hool,	where	these
shāhzāda princes						iir ^ü n de-by-him
nazarāh a-single-glan	ce. Exce	thāh edingly	gös became- to-him	yim these	pātas:	hāhzāda rinces
zah ki			ıs	pyōs	1 3	yinsāph.

two pleasing. To-the-heart fell-of-him compassion.

Dopunakh, 'saliv yimi-shĕhara dūr.'

It-was-said-by-him-to- 'flee-ye from-this-city far.'

<u>Ts</u>àlⁱ."
They-fled."



VIII. THE TALE OF A KING



Dapān wustād,—
 (Is) saying the teacher,—

"Mārawātalan dyutu hukum wazīran. "To-the-executioners was-given an-order by-the-vizier, 'möryükh hūni zah.' Mārawātalau möri 'kill-ye-them dogs By-the-executioner were-killed two.' hũni zah. kadikh yiman wölinjě two, were-extracted-by-them dogs of-them the-hearts zah. lazakh tökis-manz, heth gay a-tray-in, they-went two. they-were-placedtaking by-them

pātashāh-bāyi thôw^u darwāza.

to-the-queen.

By-the-queen was-opened the-door.

Pātashāh chuh karān pātashöhī tātⁱ.

The-king is doing ruling there.

13. Shāhzāda zah āy tsalān biyis
The-princes two came fleeing to-another

pātashēhas nish. Pātashēhan raṭi yim king near. By-the-king were-taken they gŏlām. Gŏdanyuku pahar āv amis-

(as) servants. The-first watch came to-this-

badis-hihis-shāhzādas. Shĕmāh chuh dazān. the-elder-the-prince. A-lamp-flame is burning.

Pātashāha-sandi zah bötsü chih palangas-The-king two husband-and- are the-bedwife

pěth arāmas. Yiman^uy syod^u wasān -on in-rest. To-them-verily in-front descending

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chuh shĕhmār. is a-great-snake.	Yih g This s	colām chul ervant is	h kaḍān drawing			
shëmshër. Ami a-sword. To-ti	is-shĕhmāras his-great-snake	s chuh he-is	karān making			
tukara. Ami pieces. This	oata chul	h shĕmsh	rēri-handis			
tēgas walān ph blade wrapping cotto	amb. Amis	s-pātashāhbā To-this-queer	yĕ-handis- ¹'s-			
badanas ôs ^u body he-was						
shĕhmāra-sond ^u . great-snake-of.	Dopun,	'amis m, 'on-her	mā I-wonder-if			
āsim shĕhmāra-sond ^u zahar.' Ôs ^u there-will-be-on-my the-great-snake-of poison.' He-was (queen)						
wŏtharān ta wiping and	pātashā. the-king	h gav became	bĕdār. awake.			
Dop ^u pātashĕha It-was-said by-the-kin	an, 'yih	came-to-me	mārani.' for-killing.'			
Pātashěham, sa My-king, that-ve						
suh pātashāh that king	sara testing	karihē, had-made,	pananĕn- to-his-own-			
něcivěn-pěth mā - sons-on not	diyihē h would-he- have-given	nukum mär he-order to-the	awātalan,			
'tŏh¹ möryūkh.' 'ye kill-ye-them.	Ada Afterward	gay ti	im hūn ⁱ ose dogs			
z ^a h māra. two to-death.	Pātashĕhan My-king,	a, agar if	bāwar believing			



VIII. THE TALE OF A KING



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pātashāh sônuy karakh-na, suh ôsu thou-wilt-not-make, king our-verily that was Yiti-kyāh Yih pātashāh gökh tsah. môlu.

father. This king art thou. Here-on-the-one-hand

chěh shěmshēr, ati-kyāh chuy palangas-tal is the-sword, there-on-the-is-of-thee the-bed-below other-hand

shěhmār gañě karith." the-great-snake pieces having-made."

14. Sethāh gōkh pātashāh khŏsh.

Exceedingly became-with-them the-king pleased.

Akh bôy^u thôwun wazīr, byākh bôy^u
One brother was-appointed- vizier, the-other brother by-him

banôwun pātashāh. was-made-by-him a-king.





IX.—GRÏSTI-BĀYĔ-HÜNZÜ TA MĀCH-TALARĔ-FARMER'S-WIFE-OF AND HONEY-BEE-

HÜNZÜ KATH OF STORY

1. Dapān wustād,—
(Is) saying the-teacher,—

Yih This	grīsti-bāy farmer's-wife	ösü had	tsiij ^u müts ^u . fled.	Kami- For-what-
bāpath? reason?	Kārdāran By-the-overseer	ta and	mukadaman by-the-village- headman	ôsus had-been-to- her
kor ^u mot ^u done		i y-bāp -this-ver reason		büj^ümüb ^ü . fled.
Wößü She-arrived	wanas-akis- forest-one-i		Otuy There-verily	wößüs arrived-to-her
mãch-talürü a-honey-bee.	Amis To-it	āyĕ came	zabān. speech.	Dapān Saying
	mis-grīst ⁱ -bāy -this-farmer's-wi		"thou why	chěkh art
tujumutu?'	Dop ^u na. Was-said-by-he		grīst ⁱ -bāyi, by-the-farmer's wife,	
		lm." nny."		dop ^u nas as-said-by-it- to-her

phirith māch-talari, "mĕ-ti chuh gŏmotu answering "to-me-also by-the-bee, is happened zulm. Bŏh chěs wadān, bah thāvtam tyranny. I lamenting, "thou please-place-foram me

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IX. FARMER'S WIFE AND HONEY-BEE

kan." Wanān māch-talirā grīsti-bāyi kun. the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vĕsī, paran pĕmōs,
"Comeplease, friend, at-feet we-will-fall-of-Him,

karōs zārapār. we-will-maketo-Him ejaculations.

Buday chesay mach-taluru, wanuku I-verily am-Thy honey-bee, of-the-forest

jānāwār. a-winged-creature.

2. Kŏha-kŏhai vyūr^uāh añām, ös^üs
From-everymountain flower-nectar was-broughtby-me, I-became

ayālbār. possessed-of-a-large-family.

> Balāy pĕyin hāpath-gānas, wanan Calamity may-fall to-the-bear-pimp, to-the-forests

töñ^ünam lār. was-brought-inby-him-to-me

3. Pōtěn tasanděn öli-nāsh korun;
To-the-young-ones of-it nest-destruction was-made-by-him;

Söhibō, āy-nā ār?

O-God, did-there-not-therecome-to-thee



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Buday chěsay mãch-talürü, wanuku I-verily am-Thy honey-bee, of-the-forest

jānāwār." a-winged-creature."

4. Dapān amis grīsti-bāyě yih (Is) saying to-this farmer's-wife this

mach-taliri, "yih hal korunam honey-bee, "this condition was-made-by-him-for-me

wana-manza hāpatan. Wuñ tajyēyes, the-forest-from-in by-the-bear. Now I-fled,

wiith is grīsti-garas, dapyām, 'kara I-descended to-a-farmer's-house, it-was-said-byme (long ago),

rahath.' Wuchta wun kyāh karĕm ease.' See-please now what will-do-to-me

yih gryūst^u, thāvta kan. Bŏh kyāh this the-farmer, place-please the-ear. I what

wanay? shall-say-to-thee?

Thunua mathith kuṭhuāh thôwunam,
Fresh- having-rubbed a-room was-placed-by-himbutter for-me.

mōtüñ^{ti} chĕm bỡdⁱ-hāl. of-death it-is-to-me a-prison.

Bāgānⁱ-āyĕs grīstⁱ-garas, say mĕ It-was-my-fate (in) the-farmer's-house, that-verily to-me

gayěm gāl. became-to-me shame.



IX. FARMER'S WIFE AND HONEY-BEE

5. Drāti-sötin kashi yĕli tatinam. A-sickle-with the-honeycombs when were-cut-by-himof-me,

kötyäh khatis mār. how-many arose-for-him (guilt of) murders.

> Buday chěsay mãch-talürü. wanuku I-verily am-Thy honey-bee, of-the-forest jānāwār." a-winged-creature."

6. Mŏkalôwu ami-māch-talari wanith Was-finished by-this-honey-bee having-spoken dôdu. panunⁿ Wuñ chěh dapān amisher-own pain. she-is Now saying to-thisgrīsti-bāyĕ, "chĕyĕy kĕh gŏmot", tsa-ti farmer's-wife, "if-there-is-to-anything happened, thou-also thee

wan." Wanan chěh wun grīsti-bāy. speak." Saying is now the-farmer's-wife. "Boz, chĕs, Dapan mĕ kyāh zulm Saying she-is-to-it, "hear, to-me what tyranny gŏmotu." chuh happened."

chāwun chuh samsāras, chĕh Fate to-be-experienced is in-the-world. there-is tal wasiiñü jāv. below to-be-descended a-place.

Buday chěsay grīsti-bāy, yor nay I-verily am-Thy farmer's-wife, here not-verily rozani āv.

to-abide we-are-come.

7. Sõta yĕli mŏtasūt¹ grēstĕn dilāsa In-spring when the-accountants to-farmers soothing

dini hay āy, to-give O! came,

Mŏdaryiv-kathau yĕdāh bürükh, zālas
With-sweet-words a-belly was-filled-by-them, in-a-net
walana-āy.
we-were-surrounded.

8. Harada-vizi dard muṭhukh, lāyĕni In-autumn-time the-affection was-forgotten-by-them,

tim-hay ay. they-verily came.

Buday chěsay grīsti-bāy, yör nay I-verily am-Thy farmer's-wife, here not-verily rōzani āy. to-abide we-came.

9. Yim phal wawim mājē-zamīni,
What fruits were-sown-by-me in-mother-earth,

tim-hay papith āy, they-verily ripened came,

Sombarith sorith khalas karim,
Having-collected having-piled on-the-threshing-floor floor made-by-me,

hatabŏdi-khöris drāy. to-hundreds-of-kharwār- they-emerged. weight

IX. FARMER'S WIFE AND HONEY-BEE

10. Cakla-cakla mukadam ta pathwöri
In-each-villagecircuit the-village-headman accountant

tolani tim-hay āy, to-weigh they-verily came,

Buday chesay grīsti-bay, yor nay I-verily am-Thy farmer's-wife, here not-verily

rozani ay. to-abide we-came.

11. Özīz ta miskīn kötyāh, visiyiy,
The-poor and penniless how-many, O-friend,

halam döri-döri äy, the-lap-cloth holding-out came,

Halam ditⁱmakh mě bàrⁱ-bàrī, suy
The-skirts were-given-by- by-me filling, that-verily
me-to-them

chuh mŏkalan pāy.
is for-salvation a-means.

12. Kalama sötin sawāb likhan,
A-pen with the-reward-of-goodactions they-willwrite,

yith-nay lagěkh grāy. so-that-not will-happen-to-them shaking.

Buday chesay grīsti-bay, yor nay I-verily am-Thy farmer's-wife, here not-verily

rozani āy.
to-abide we-came.



X.—RĀJĒ BIKARAMĀJĒTÜÑÜ KATH

(In the original MSS. of this story, the Hindu word for "king" is regularly written rājē, instead of the more familiar rāja or rāza. This spelling is followed in the transcription.)

1. Dapān wustād,--

(Is) saying the-teacher,-

Maha: Men		ōr ös ⁱ ur were	pakān going	wati.
Ākh There-came- them	bruha to- in-front		Athi (On) this	mödānas plain
	hyotukh they-began		låg ⁱ they-began	wanani to-say
pānawüñ, mutually,	"tala"	u, wan ⁱ ta tell-ye		
mödän plain we-		Pata-kani - Afterwards		byākh other
shĕkhtsā. person-a.	Amis To-him	dopukh, it-was-said-by- them,	"teh "thou	wanta tell-please
		idān mŏk:		Ám ⁱ By-him
dop ^u n: it-was-said-by them	akh -him-to-	phīrith, in-answer,	" bŏh, " I,	hasa,
	a dalīl. u a-story.		nasa, war sirs, I-will-	amōwa tell-to-you
katha tales	pānts. I five.	Pantan-katha For-five-tales	n gatha they-will-be-	proper-to-

me

X. THE TALE OF RAJA VIKRAMADITYA 201

din' ropayes hath." pant Yimov to-be-given of-rupee five hundred." By-them dopuhas phīrith. "bor hath dimoy " four it-was-said-byin-answer, hundred we-will-givethem-to-him to-thee bor zani. Pöntsyum^u hath gay panunuy. four The-fifth hundred became persons. thine-ownonly.

Wan-sa katha pānts." Dop^unakh.—
Tell-sir the-tales five." It-was-said-by-him-to-them.—

"Monies, sirs, are for-a-journey.

Yär, hasa, chuh na-āsanas.

A-friend, sirs, is for-non-existence (of wealth).

Āshēnāv, hasa, chuh āsanas.

A-near- sirs, is for-existence (of wealth).
relation,

Gayĕ trih katha. Biyĕ zah katha, hasa, Went three tales. The other two stories, sirs,

chewa,-

Sa zanāna chewana panüñü. That woman is-for-you-not your-own, věsa āsi pānas-söty. na willoneself-with. who not be

Biyĕ, hasa,— Also, sirs,—

> Yus rātas bědār rōzi, He-who by-night awake will-remain,



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suy, hasa, zēni Rājě-Bikarmājětüñ[‡] he-only, sirs, will-win King-Vikramâditya's

> kūr^ü." daughter."

Wañenakh yima katha pānts. Yim Were-said-by-him-to- these tales five. They them

chis dapān, "wan-sa dalīl." Yih are-to-him saying, "tell-sir a-story." He

chukh dapān, "mĕ, hasa, wañĕmōwa is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānts." Milüvⁱⁱkh ladöyⁱ.
tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rŏpayĕs tōr hath They are-to-him saying, "of-rupee four hundred

nīth; dalīl keh wünüth-na; mödān were-taken-by-thee; story any was-told-bythee-not:

chuh wuñĕ pakanay." Amis lôyukh
is still not-having-been- To-him it-was-beaten
walked."

yimav-tsōrav-zanĕv. Ami dopunakh, by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashĕhas-nish. Yih walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."
he will-say, that we-will-do."

2. Dapān wustād,— (Is) saying the teacher,—



X. THE TALE OF RAJA VIKRAMADITYA 203

Wötⁱ pātashĕhas-nish. Dyut^u They-arrived the-king-near. Was-given

phariyad torav-zanev. Dopuhas, a-complaint by-the-four-persons. It-was-said-by-them-to-him,

"my-king, by-this-person were-eaten

ase ropayes tor hath. Dopun, for-us of-rupee four hundred. It-was-said-by-him,

'wanamowa katha pānts.''' Pātashĕhan 'I-will-tell-you tales five.''' By-the-king

dop^u amis-shĕkhtas, "wan-sa kyäh it-was-said to-this-person, "tell-sir what

won"thakh?" Yih wothus was-told-by-thee-to-them?" He arose-to-him

phīrith, "pātashĕham, bŏh wanay katha in-answer, "my-king, I will-tell-to-thee tales

pānts. Rŏpayĕs gathanam dini five. Of-rupee they-are-proper-to-me to-be-given

pants hath. Ada wanay boh katha five hundred. Then I-will-tell-to-thee I the-tales

pānts." Pātashěhan kàdi rŏpayĕs five." By-the-king were-produced of-rupee

pānts hath, ditin amis-shĕkhtsas. Yim five hundred, they-were-given-by-him to-this-person. These

karin band, pāna kür^ün köm^üāh were-made- tied-up, by-himself was-done-by- deed-a by-him



HATIM'S SONGS AND STORIES

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àmi-pātashĕhan. by-that-king.			Pātashöhī-hond ^u Royalty-of		
trôwun, was-put-off- by-him,		gadöyiyĕ-hond ^u beggary-of		n ākh nent	pūrun. was-put-on- by-him.
Biyĕ Also were	gàndin e-tied-by-him	lā1 rubies		ath even	matshi, on-the-arm,
drāv he-went-forth	yima these	katha	pānts five	sara	karani.

drāv

bene-handis-sheharas-kun.

3. Dapān wustād,—

Gŏdañiy

(Is) saying the-teacher,—

At-the		he-went-	nis-sister's-city-	towards.
Gur ^u A-horse	chus is-for-him	khasun ^u . to-be-mounted	Wôt ^u . He-arrive	yĕli ed when
nīzīkh near		-handis-shĕh hat-sister's-city		lüz ^ü n s-sent-by-him
shĕch ⁱ a-message	amis-bě to-that-sis			chuh is
pĕmot ^u fallen	muhim. poverty.	Bŏh I	kyāh of-course	
tūri." there-even."	Ami By-that	liiz ^ü nas was-sent-by- her-to-him	by-the-	pot ^u back-again
phīrith in-answer	shĕchi, a-message,	"to-me	kyāh of-course	rŏzan will-remain
pāma reproaches	my-fathe	s-manz." er-in-law's- e-in."	Pot ^u Back-again	phīrith in-answer

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-3] X. THE TALE OF RAJA VIKRAMADITYA 20	A 200
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lüzⁱⁱnas biyĕ shĕchi, "mĕ yĕli na was-sent-by- again message, "to-me when not him-to-her

bani tor yunu, to-ti gatshem ladunu will-be- there to-come, nevertheless it-is-properpossible to-me sent

naphtas kenthah. Ladaham-ay, tath for-the-belly something. Thou-wilt-send-to-me-if,

gathi gand karun^u, pětha gathěs it-is-proper a-knot is-to-be-made, upon (it) it-is-properfor-it

mŏhar kariin paniin ... Ami kiir the-seal to-be-made thine-own. By-that was-done

běñi kömⁱⁱāh. **Lodun panañĕ-kĕnzĕ** by-the-sister deed-a. Was-sent-by-her (in) her-own-dish-cup

bata-hanā, yā thyoṭu yā shōtsh.

a-little-boiled-rice, (not caring whether impure or purity.

it was) either (leavings)

Pětha kür^ünas panüñ^ü mŏhar, korun Upon (it) was-made-by- her-own seal, was-made her-for-it by-her

rawāna amis-böyis. Tami yĕli wuchü dispatching to-that-brother. By-him when was-seen

běně-hünz^u měhar, roţun, âtiy
the-sister-of the-seal, was-takenby-him, very-place

thôwun-dabövith.

was-buried-by-him.





4.	Drāv	yāra-san	zi-wati.	Yĕli	wôtu
E	Ie-went-forth	on-a-friend's	-the-road.	When	he-arrived
nizikh					
		amis		nyuv ⁿ ,	
near	was-sent-	to-him	a-man	(saying),	
	by-him				friend,
hasa,	ôy.	Pātash	iöhī	chĕsna.	Suh,
sir,	is-come-to-thee	. Royal		to-him-not	
	chuy				
sir.	ig-vorily of	mals be a least	d	xaran	yen
	is-verily str				
būzu	, drā	♥,	wôtu	amis-vā	cas-nish.
it-was-hea	ard, he-went-	forth, he	-arrived	that-frien	nd-near
Same	chus, "]	na yara	i, ka	ti g	öham
saying	he-is-to-	O friend-	O, when	ce did	lst-thou-
	шш,			beco	me-for-me
yōr	pöda?"	Pakān	chil	ı dò	naway
here	manifest?"	Going	they-s	re	both
Amis					
		skini-none			
10-10181-01	ne was	poverty-of	garm	ent on	-the-neck.
Dapān	chus,	"vāra.	vih	khalat.	-ĕ-shähī
	he-is-to-him,	"friend.	yih this	roba-of	woveltre.
	mě.	Yih	myôn ^u	ı p	ŏshākh
please-give	to-me.	This	my		garment
tshunta	tsah."	Yih	ās no hā	Bono.	
	on thou."		ās-na-bō was-not-con	zana,	yın "
p-case pas	on onou.	THIS	by-hin		"this
	amis			pŏsl	nākh";
18 -	to-that-one	beggary-of		gar	ment";
yih a	ās-bōzana	khalat-ĕ-	shöhī.	kami-n	oškho 2
	as-considered	a-robe-of-re	on-what-		
			Janey,	OTH-MTIGIL!	account?



SL

X. THE TALE OF RAJA VIKRAMADITYA 207

Wöti Mahabata-söty. Gav. yāra-sondu Affection-through. He-went. They-arrived the-friend-of Yāran kiirünas ziyāphath gara. By-the-friend house. was-made-bya-feast him-for-him

löyik-ĕ-pātashāh. Sapañĕs ot^u-tāñ zah worthy-of-a-king. There-happened- there-up-to two to-him

katha sara. statements in-investigation.

5. Drāv wuñ zanāni-handis-shĕharas-kun.

He-went-forth now (his) wife's-city-towards.

Wôt^u ath-shĕharas and-kun. Ati He-arrived of-that-city the-outskirt-towards. There

ös^ü bud^ü zanānā. Byūṭh^u àmⁱ-sandi-gari.
was an-old woman-a-certain. He-stayed in-her-house.

Dopun amis-bujě-zanāni, "ditam drôt". It-was-said- to-that-old-woman, "please-give- a-sickle. by-him to-me

Bŏh ana yimis-guris-kyutu gāsa." Drāv I will-bring this-horse-for grass." He-went-forth

gāsa anani. Wuchun ati gāsa-mödānā, grass to-bring. Was-seen- there grass-plain-a-certain, by-him

athi chuh lōnān. Yih ösi rakh to-it-verily he-is reaping. This was the-privatefield

pātashĕha-sünz^ū. Ösⁱ lārān ṭahalⁱ. the-king-of. Were running-up the-grooms.



SL

Nyūkh He-was-taken- by-them	rațitl having-se		ananis-mējĕra heir-own-master horse-near	-of-the-
Korukh He-was-made- by-them	köd. imprisoned.	Rāth Night	ā yĕ. came.	Amis To-him
chěh is		pöda anifest	zanānā woman-a	akh,
amis-mēj to-that-master- horse		iphathā of-food-a	hĕth. having-brought.	Yih . He
chuh is		rpā yi-pĕ ţi bedstead-on		
thüvünas was-placed-by- for-him	bontha-ka her- front-in.			ath ⁱ escended
khěni de to-eat			hared-over-for- them.	Yih This
dyutukh was-given-by-th	amis-ködi iem to-this-prison		Kor ^u has made-by-them- to-him	ālav, a-call,
"hatō "ho	ködyau, prisoner-O,	yih this	khyuh	söñ ^ü our
tshĕṭh-han." waste-food- a-little."	K öd ⁱ By-the-prisoner i	roț ^u , -was-taken,	khyōn. it-was-eaten- by-him.	Atiy There- verily
AVE. 10 (1997)	nañĕ jāyĕ s-own in-place	bihith seated.		THE RESERVE OF THE PARTY OF THE
kür ^ü t was-made	amaskhurī; jesting;	ath-pala		hüţ ^ü broken



-5] X. THE TALE OF RAJA VIKRAMADITYA 209

tür^ü. Korukh ālav amis-ködis, "tah the-tenon. Was-made-by-them a-call to-that-prisoner, "thou

wuchta, yith-palangas phüţü türü, tšĕ please-see, to-this-bedstead is-broken the-tenon, to-thee

mā tagiy." Ami dopunakh, "āñ,
I-wonder-if it-will-withinthy-power." By-him it-was-said-tothy-power." 'yes,

tagem-nā? Hamsāye chim chān."
will-it-not-be-within-my-power?

Dop^uhas, "wŏla." Wôt^u ot^u. Ami-It-was-said-by-themto-him, "come." He-arrived there. By-that-

zanāni parzanôw^u panun^u khāwand. woman he-was-recognized (as) her-own husband.

Ami ösü-parzanövümütsü brönth, yĕli yih By-him she-had-been-recognized before, when this

bata-han dits has. Yih zanāna cheh food-a-little was-given-by-them-to-him.

dapān amis-mējēras, "wuñ kyāh karav? saying to-this-master-of-thehorse," now what shall-we-do?

Yih chuh myôn^u khāwand. Yih gathi This is my husband. He is-proper

mārun^u rātas-rāth." Hukum dyutun to-be-killed this-very-night." An-order was-given-by-him

mārawātalan. Dop^unakh, "niyūn yih to-the-executioners. It-was-said-by-him-to-them, "take-him this

SL 15-

ködi, gathi mārunu; wölinju gathes prisoner, he-is-proper to-be-killed; the-heart is-proper-ofhim

yūrⁱ anüñ^ü." Nyūkh yih ködⁱ here-even to-be-brought." Was-taken-bythem

sheharas-nebar. Ami dyutunakh sawal, the-city-outside. By-him was-given-by-him-to-them

"me please-to-let-me- from-restraint, I would- wash

buth^u, Khŏdāyĕs-kun karahö zārapār." face, God-towards I-would-make ejaculations."

Trôwukh yĕla. Wuchün āba-hanā,
He-was-let-loose- from-restraint. Was-seen-byby-them water-a-little,

cholun atiy atha buth^u. Khŏdā-Söbaswas-washedby-him there-indeed the-hands face. God-the-Lord-

kun korun zārapār. Atha pyōs towards was-made-by-him ejaculation. The-hand fell-of-him

yiman-lālan-satan-pĕṭh, yim tati ösis these-rubies-seven-on, which there were-of-him

gànḍimàti mathi. Yiman dopun mārawātalantied on-the-arm. To-these it-was-said- to-executionersby-him

"hata-sa, tson. mě trovyuv věla. Nom four. "O-sirs. let-ye-me me from-restraint. These chiwa lāl sath. Tsor chiwa tŏhĕ are-for-you rubies Four seven. are-for-vou for-you



X. THE TALE OF RAJA VIKRAMADITYA 211

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tsŏn zanĕn. Trih chiwa myöni tŏhĕfour persons. Three are-for-you mine younish."
with."

6. Ot^u-tāñ karĕn tsōr katha sara.

There-up-to were-made-by- four statements tested.

him

Pönkim^ü kath gayes mashith. Av. The-fifth statement went-for-him forgotten. He-came, wôtu panunu Biyĕ gara. wanān chuh he-arrived his-own house. Again saying he-is timan zaněn. " waniv-sa pāntan kyāh "say-ye-sirs to-those five persons, what wañewa tŏhĕ katha." pānts Yih were-said-by-you by-you five statements." He wŏthus potu phirith. arose-to-him back-again in-answer.

"My-king, how-statements were-many made-by-thee sara?"

Dop^unakh pātashĕhan, "tsor katha."

It-was-said-by-him-tothem

y-the-king, "four statements."

Yimav dopⁿhas, "kusa kusa?" By-them it-was-said-by-them-to-him, "which which?"

Dop^unakh pātashĕhan, It-was-said-by-him-to-them by-the-king,

"Ashenāv chih pazi-pothi āsanas.
"Relations are really-truly for-existence (of wealth).



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GL

7-

HATIM'S SONGS AND STORIES

Yār chuh na-āsanas. Ti-ti pozuy.

A-friend is for-non-existence That-also true-verily.

(of wealth). (is)

Zanāna sa chěna panüñ^{ti}, yĕsa na Woman that is-not one's-own, who not

pānas-söty chěh. Ti-ti pozuy.
oneself-with is. That-also true-verily.

Dyār chih bakār sapharas. Ti-ti Monies are useful for-a-journey. That-also

pozuy.

Yima tsör katha karĕmav
These four statements were-made-by-me-for-you

sara. Wuñ wanyūm pöntsimü kath." tested. Now tell-ye-me the-fifth statement."

Dop^unas amⁱ shekhtan pot^u phīrith,

It-was-said-by- by-this by-person back-again in-answer,

him-to-him

"rupees hundred are-properto-me dyun"."

Dyutunas

Was-given-byhim-to-him

pātashĕhan. Dopunas,—

by-the-king. It-was-said-by-him-to-him,—

"Yus rātas bedār rōzi,
"He-who by-night awake will-remain,

suy zēni Rājě-Bikarmājětüñü kūrü." he-only will-win King-Vikramâditya's daughter."

7. Pātashĕhan kür^{ti} köm^{ti}. Lôgun

By-the-king was-done a-deed. Was-imitated-by-him



X. THE TALE OF RAJA VIKRAMADITYA 213

-1-1-	~				-10
phakir.	Gav,	wôtu			mājĕtun ^u
	He-went,	he-arrived	l Ki	ng-Vikrar	nâditya's
gara.	Nazarbā	ALCOHOL STATE OF THE STATE OF T	kürü		nazar,
house.	By-the-watc	hers	was-done	,	watching,
khabardāra		yĕ :	khabar	an	nis-rājĕs.
by-the-newsme	n was-b	rought	news		this-king.
Dopuha	as,	"rājĕ-söb)a. n	hakīrā	akh
It-was-said-by-	them-to-	"King-Sin		faqīr-a	one
him,					
gamot ^u	pöda.	Yihuy	r da	pān,	' bŏh
(is) become	manifest.	He-veril		saying,	'I
zēnan	rājĕ-sünz	kūr	, ,,	n=:×	
	the-king's	daughte		Rājĕ he-king	wanān
					saying
chukh		phīrith,		-tāñ	kötyäh
is-to-them b	ack-again	in-answer,	"today	-up-to 1	how-many
					(are)
	ijĕzāda		nāra!	Wuñ	gav
gone	orinces	here to	-death!	Now	is-gone
yih phak	cīr hav	vāla-y-Kh	ŏdā,	ada	yā
this faqīi	r (in)	the-care-of-	God,	then	either
lasi	yā m	ari.	Gathiv,	khi	olyūn
he-will-survive	or he-v	vill-die.	Go-ye,	cause-y	re-him-to-
				m	ount
kuthis-manz.	" Yĕti	yih	rājĕ-s	ünzü	kūr ⁱⁱ
the-room-in."	Where	this	king	r's	daughter
ösü, palar	ng trá	wuhas	shīrit	h.	Khothu
was, a-bed	l was-pu	t-by-them-	SHOW THE PARTY OF		Ascended
	fc	or-him	ready		
yih pha		alangas-p	ĕţh.	Amis-l	khôtūni
this faqi	ir	the-bed-or	1.	To-thi	s-lady





A-lamp-

flame

dits^un zīr^u. Karĕn amis-söty katha.

was-given-by- a-push. Were-made-by- her-with speeches.

him

Katha karith kür^ün köm^ü. Ath-pŏshākas Speeches having-made was-done-by- a-deed. (Of) that-garment

kür^ün shĕkal yinsān-hish^ü. Pāna was-made-by-him a-form a-human-being-like. He-himself drāv dūr-pahān, byūṭh^u nazari. Shĕmāh

went-forth distance-alittle, he-sat in-watch.

chuh dazān. Amis-khôtūni-handi-shikama-manza is burning. This-lady's-belly-from-in

drāv ajadāh. <u>Ts</u>āv ath-pŏshākas-manz, issued a-python. It-entered that-garment-in,

yĕth yih ami-phakīran yinsān-hyuhu which this by-this-faqīr a-human-being-like

kor^umot^u ôs^u. Yih chuh d^anān, sapⁱ made was. This he-is shaking, bites

hewan. Ati yeli na yinsan ôsu, (he is) taking. Here when not human-being it-was,

biye tsav yih ajadah khôtūni-shikamasagain entered this python (of)-the-lady's-belly-

manz. Ami-phakīran kürü saragī. Balāy in. By-this-faqīr was-done testing. The-evilspirit

chĕh amis-khôtūni-handis-shîkamas-manz. Nĕbar is this-lady's-belly-in. External

keh chena. Av phakīr, wôtu biye any is-not. Came the-faqīr, he-arrived again



-7] X. THE TALE OF RAJA VIKRAMADITYA 215

ath-palangas-nishě. Khôtūni ditsün zīrü. that-bed-near. To-the-lady was-given-bya-push. katha karĕn Ath-poshākas amis-soty. speeches were-made-by-him her-with. To-that-garment yinsān-hyuhu, korun biyĕ gav biyĕ a-human-being-like, it-was-made-byagain went again him byūth^u dūri-pahān. phakir. Shemah chuh the-fagir, he-sat at-a-distance-a-A-lamp-flame is little. dazöni. Athas-keth küdün shemsher. burning-verily. The-hand-in was-drawn-forth-bya-sword. Amis-khôtūni-handi-shikama-manza logu nērani This-lady's-the-belly-from-in began to-issue vih ajadāh. ath-poshākas-manz Logu atani. this python. It-began this-garment-in to-enter. Tujun shëmshër, amis-ajadāhas chuh Was-raised-bythe-sword. he-is to-this-boa-constrictor him katarān. môrun. karĕnas gañĕ. it-is-killed-bywere-made-by-himcutting-to-pieces, lumps, him, of-it thunun ath-palangas-tal. Khotu pāna that-bed-under. it-was-put-by-him He-mounted himself palangas-peth, shemsher ditaun shand.

the-sword was-put-by-him

(under) thepillow.

ta shŏng^u.

and he-went-to-sleep.

the-bed-upon,

8-



TY . STATE OF THE

8. Rāth gayĕ ādā, subuh logu yini.

The-night went (to) completion, morning began to-come.

Ami-Rājĕ-Bikarmājĕtan dop^u mārawātalan, By-this-King-Vikramâditya it-was-said to-the-executioners,

"gatshiv. Yih phakīr āsi mumot".
"go-ye. This faqir will-be dead.

Yŏhay wālyūn. Az-tāñ kötyāh Him-verily bring-ye-down-him. Today-up-to how-many

rājēzāda gamātⁱ māra, ta yi-ti princes (are) gone to-death, and this-one-also

āsi mumot^u." Khātⁱ ath-kuṭhis-manz.
will-be dead." They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.

Was-seen-by-them the-faqīr safe-sound living-verily.

Nazarabāzav kür^ü nazar, khabardārav

Nazarabāzav kiirⁱⁱ nazar, khabardārav By-the-watchers was-done watching, by-the-newsmen

niyě khabar rājěs. Dop^uhas, was-brought news to-the-king. It-was-said-by-themto-him,

"King-Sir, the-faqīr is living-verily." Rājē-söb

khot^u pāna kuṭhis-manz. Karān chuh ascended himself the-room-in. Doing he-is

mŏbārakh amis-phakīras. Dapān chus, congratulation to-this-faqīr. Saying he-is-to-him,

"faqīr-O, thou tell-please in-what-manner thou-escapedst."

Dapān chus phakīr, "bědār rōzana-söty.
Saying is-to-him the-faqīr, "awake remaining-by.



X. THE TALE OF RAJA VIKRAMADITYA

Rājĕ-sa, King-Sir,	kar do	nazar looking		gas-tal." -under."	Rājěn By-the-king
kür ^ü was-done	nazar.		Wuchun		langas-tal e-bed-under
balāyā evìl-spirit-s	akh. one.	Tröv ^ü n (It-was)		phakīran by-the-faqīr	mörith. having- killed.
Dapān Saying	chuh is	phakīr the faqīr		s-rājĕs, nis-king,	"zabān promise
kyāh what	chĕy is-by-thee	kür ^ü mü made		Rājě The-king	chus is-to-him
dapān, saying,	"pozu"	chu is,		Khŏdāy God-verily	chuh is
kunuy." one-only."	Phak The-fa		hus o-him	dapān, saying,	"yih, "this,
hasa, Sir,	chĕy is-to-thee h	ati ere-verily			
di-sa give-Sir	panun ^u thine-own	nishān token.		Dits ⁱⁱ nas s-given-by-h to-him	wöj ^ü a-ring
amis-pha to-this-fa		Phakīra The-faq		wöj ^ü ring	rüţ ^ü was-taken
ami-rājĕr					

by-this-king.

shĕhar. phakir, wôtu panunu 9. Drāv Went-forth the-faqir, he-arrived his-own city. thunun-kadith. Phakiriyĕ-hondu jāma was-doffed-by-him. Faqīrhood-of coat



Pātashöhī-hondu poshākh pūrun. Dyutun Royalty-of robe was-put-on-Was-givenby-him. by-him hukum lashkari. "nīriv-sa mě söty." order to-the-army. "go-ye-forth-sirs me with." 10. Dapān wustād,-(Is) saying the-teacher,-Gŏdañiy ath-bene-handis-sheharas. gav At-the-very-first he-went to-that-sister's-city. This pātashāh-ti ôsu bāj tārān amisüy-pātashĕhas. king-also was tribute paying to-this-very-king. Üñün běñě paniini, thiivinas bontha-kani Was-broughtthe-sister his-own, was-placedin-front by-him by-him-to-her sa tami-dŏhiicü ziyāphath, věth tamithat of-that-day present-of-food, to-which by-thatběñi mohar ösüs pětha kürümütsü. sister seal was-for-it on made. Dapān chus. "vih chyā cyöñª?" mŏhar Saying "this he-is-to-her, is seal thine?" Dopunas phirith, "myöñ "y chĕh." Dapan

It-was-said- in-answer, "mine-verily it-is." Saying by-her-to-him

chus yih pātashāh. "höy kyāh gās

pātashāh, "boy kyāh 80.8 is-to-her "I-verily this king, of-a-surety am tami-dŏhuku miskīn. Pazi-pothi chuh āshěnāv of-that-day the-beggar. Truly is a-relation

āsanas."

for-existence (of wealth)."

12] THE TALE OF RAJA VIKRAMADITYA X.

11. Hětsün amis-pātashĕhas-ti lashkar. Was-taken-by-him of-that-king-also the-army. dyutun kadam vāra-sondu kun. Wôtu was-put-by-him footstep the-friend-of direction. He-arrived yāras-nish. Yāran kürü ziyāphath the-friend-near. By-the-friend was-made a-feast yiman-dŏn pātashöhiyen-kits". Rāth küdükh these-two kingdoms-for. Night was-passedby-them ati. subahan drāy. there, at-dawn they-went-

12. Dyutun kadam ath-hihara-sandis-sheharas-kun. Was-put- footstep that-the-father-in-law's-the-city-towards. by-him

forth.

Anān chuh nād dith amis-pātashĕhas. Bringing he-is call having-given to-this-king. Dapān chus. "anukh-sa tahali. Timav "bring-them-Sir Saying he-is-to-him, the-grooms. By-them chuh cyāñĕ-rakhi-manza tsür rotumotu. Suh is thy-private-field-from-in a-thief seized. He kati chukh thôw umotu?" Anikh tahali. where is-by-them put?" Were-broughtthe-grooms, by-them dopuhakh. " yus tŏhĕ tsur ·rotuwa "what it-was-said-byby-you thief was-seizedthem-to-them, by-you rakhi-manza. suh kati chuwa the-private-field-from-in, he

where

is-by-you

		O 1111 D D.	LOILLID	[12
thôwumotu?" put?"		won ^u , it-was-said,		ashĕham ny-king,
asě chuh	korumot			pananis-
by-us he-is	made	in-cu	stody	to-cur-own-
apsaras-mējĕras. officer-the-master-of- the-horse.''	Was-broug	the-ma	ster-of- V	Vas-said-by-
"hy-these gro	oms wa			
suh kati t he where was			chukh is-to-then	dapān, saying,
"mĕ dyūṭh¹- "by-me he-was-see	na." Th	Fahālⁱ ie-grooms	chis are-to-him	karān making
gawöyi, "pāta witnessing, "m	ushĕham, y-king,	asĕ by-us w	kor ^u as-made	tāhkhīth certainly
amis hawal	a." Do	ounakh	ámi-nät	ashĕhan,
to-him in-custo	dy." Was		by-th	
yus tami-dŏh he-who on-that-da;	a phakī y faqīr	having-	lögith _ made-himse	ôs ^u , elf- was,
		to-	resemble	
suy chukh he-verily is-to-them	dapān,	"anyūk"	h mā	rawātal
sor. Tim wa: four. They will	-say then	nselves- V		
Dapān chukh	vih	pātashāl	h. "ti	ŏhĕ-nish
Saying is-to-them		king,		you-near



X. THE TALE OF RAJA VIKRAMADITYA 221



chuh is	amāna a-deposit-in		as-phakī of-that	ra-sond ^u , -faqīr,	suh that
diyiv give-ye	yūri." here-verily.		av-mārav these-execu	vätalau	kür ^ü was-done
köm ^ü .	Kadikh	yim	lāl	sath,	thövikh
a-deed.	Were-produce by-them	ed- these	rubies	seven,	were-put- by-them
pātashĕ to-the-ki		bontha-ka in-front.	ni.		v-manza ven-from-in
tulin were-lifted by-him	tsōr, d- four,	kar ⁱ nakh were-made-by him-to-them		rge. It-v	op ^u nakh, vas-said-by- n-to-them,
"yim "these	kàm ⁱ by-whom	ös ⁱ wa were-to- you	ditimat given?	" W	Dopuhas, 'as-said-by- em-to-him,
	ran-àk ⁱ ." līr-one."	"Tami "By-him	kar on-w		āpath?"
"Suh "He	ôs ^u was	dyut ^u i give		by-this-	m ējĕran -master-of- -horse
mārana- killin	bāpath." g-for."	Dapān Saying	chu is	ıh 1	atashāh the-king
	n ējĕras-kun r-of-the-horse-	The state of the s	chukhn art-thou-n		nāwān ?
Bŏy I-verily	kyāh certainly	gōs am	suh that	phakīr faqīr	yus who
köd imprisoned		an kor nee-he n	mot ^u .	Gŏḍañ At-first	āyĕ came
sa that	khôtūna lady	ziyāpha a-dish-of-		ĕth. king.	Khĕyĕv Was-eaten





222	HATIM'S	SONGS	AND S	TORIES	[12-
yĕkh-jāh in-one-plac	A TOTAL SOURCES OF CHARGO PARTICIPATION OF THE PROPERTY OF THE PARTICIPATION OF THE PARTICIPA		yotu. te-food.	Korus Was-ma	ade- to-me
ālav; a-call;	dop ^u wam, it-was-said-by you-to-me,		v ŏla ome	ködya prisoner	
khyō eat	sôn ^u bhy our waste		Tami-pa		ās bŏh.
Roț ^u . Was-taken	mĕ by-me	ta and	khyau was-eat		Tami-pata That-after
kür ^ü wa was-made- by-you	murdamā laughing-jok		Phüţ ^ü w Was-brok for-you	en- of	palangas -the-bedstead
türü. the-tenon.	Kor ⁿ wa Was-made- by-you	mĕ to-me	ālav, a-call,	'tsah 'thou	mã I-wonder- if
zänakh thou-wilt-kr	THE RESERVE AND PARTY OF THE PA		wāţ.		karith?'
	dopum ^a wa, t-was-said-by- me-to-you,	ʻāñ, ʻyes,	zāna- shall-l knov	-not-	Hamsāyĕ A-neighbour
chum is-to-me	chān.' a-carpenter.'		alangas ne-bedstea	d w	yutum ^a wa vas-given-by- me-for-you
			ñi-zanā	STEED TO STEED STEED STEED STEEDS	zanôwus.
Dop ^u nay It-was-said-b her-to-the	tsě, y- to-thee,	ʻyi ʻth	ih	chuh is	myôn ^u my
khāwand.	Yih He	chuh is		mot ^u	phakīr a-faqīr

-13] X. TALE OF RAJA VIKRAMADITYA THE223

lögith. Yih gathi rätas-räth mārunu.' having-made-He is-proper this-very-night to-be-killed.' himself-to-resemble.

Koruthas hawāla nŏman-mārawātalan. Was-made-by-thee-I in-charge to-these-executioners.

myônu. Yiman āv ār Yimay trôwuhas To-them came pity of-me. By-them was-let-by-them-I

yĕla. Yiman ditim lāl sath. Tsör from-restraint. To-them were-givenrubies seven. Four by-me

ditim tson-zaněn. trih thövimati amänath. were-givento-four-persons, three placed as-deposit. by-me

Yiti-kvāh chim tim lāl trih. tor Here-in-fact are-to-me those rubies three. four

chim ditimati nŏman-tŏn-zanĕn. Yiti-kyāh are-by-me given to-these-four-persons. Here-in-fact

ti." chiv tim Khôlunas zima are-verily those also." Was-caused-to-mounttheby-him-on-him responsibility

takhsir.

(for) the-crime.

Dapān wustād,-

(Is) saving the-teacher,-

Dyutun hukum panañi-lashkari. Kodun Was-giventhe-order to-his-own-army. Was-draggedby-him out-by-him

yih mējer ti. vih panüñü zanāna. this master-ofboth. this his-own wife the-horse





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ti. Khananôwun khŏḍ, thananövin and. Was-caused-to-be-dug-by-him khŏḍ, were-caused-to-be-cast

dŏnaway ath-khŏḍas, karanövⁱⁱn kañĕ-kuñ^u.

both (into) that-pit, was-caused-to-be-done-by-him

Atiy chuh likhān söhib-i-kitāb,—
Here-verily is writing a-master-of-books,—

"Shrākh, saraph, makhar-i-zan,
"A-knife, a-serpent, coquetry-of-a-woman,

bē-wŏphā."
treacherous."

thy

is

14. Drāv ati phīrith yih pātashāh.

Went- from- returning this king.

forth there

Wôtu otu Rājĕ-Bikarmājĕtunu gara. He-arrived there King-Vikramāditva's house. Diwan chih rājes "pātashāh khabar. Giving they-are to-the-king "a-king news. chuh pananěn-bātan." āmotu Rājě chukh

is come for-his-own-people-of-the-house (i.e. wife)."

dapān, "sa chěh phakīra-sünzü. saying, "she is a-faqīr-of.

Pātashāha-sünzü chĕna." Pātashāh chus A-king-of she-is-not." The-king is-to-him "boy dapān, gos suh phakir. Mĕ-nishĕ "I-verily saying, that am faqīr. Me-near chuh evônu nishāna. te-nishe chuh

token.

thee-near

is



[4] X. THE TALE OF RAJA VIKRAMADITYA 225

myôn ^u	nishāna.	" Dapa Sayir		
"tami-dŏhi" of-that-da		akīrī ky īrhood w		yĕ? azic ^ü as? of-today
pātashöhī royalty	kyāh why	gayě?' became?'		
pātashāh, the-king,	" mĕ " by-me		hĕtamat taken	
		Timay hem-verily		
Tamiy Therefore	ôsum was-by- me	lôg mot taken-the- semblance-o		
kür ^ü was-done	köm ^ü . a-deed.	Ditinas Were-given-b him-to-him	y- in-con	y panàn ⁱ npany his-own
böts ^ü . people-of-tl house (i.e. w	ne- He-	went- he-a		anis-sheharas- his-own-city-
manz.	Chuh He-is	karān doing	rājy.	Wa-salām, And-the-peace,
wa-yikrār	n.			

and-respect.





XI.—PHŌRSAŢ SÖHIBUNU SHĀR YĚLI XI.—FORSYTH SĀHIB-OF POEM WHEN

YĀRKAND ZĒNANI GAV YĀRKAND TO-CONQUER HE-WENT

Yiy me dyūthūmay, tī gathta What- by-me was-seen-by-me-verily, that- please-goverily thou

bozān. hearing.

Yārkandanonzēnān.1Yārkandwe-shall-bring-itconquering.1

Gŏḍañ dop^u Malⁱkāñi, "kus kari First was-said by-the-Queen, "who will-do

yuhay kār? this-very work?

Phorsat chuh zorāwār. Forsyth is powerful.

Rājē, běh Yärkand, bāj gatsh O-king, sit-thou (in) Yärkand, tribute go

tārān. taking.

Yārkandanonzēnān."2Yārkandwe-shall-bring-itconquering."2

Landana-pětha Yārkand yimav kor^u
London-from (up to) Yārkand by-whom was-done

tay.



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XI. THE SONG OF FORSYTH SAHIB

Mashhūr, hā, tsŏpôr^u gay.
Celebrated, Ha, on-all-sides they-became.
Gŏdañ Sŏpamarri chāwān pōshō m

Gŏḍañ Sŏnamargi chāwān pōshĕ-mödān.

First at-Sonamarg (they-were) (the-odours-of) the-enjoying flower-meadows.

Yārkandanonzēnān.3Yārkandwe-shall-bring-itconquering.8

Hukm-i-Māhrāj Bŏṭanis brōh drāv, The-order-of-the-Mahārāja to-Tibet in-advance issued,

"O-Baltīs, you ahead go-ye.

Pīchē jāwō Kashmīr nālē cālān."

Afterwards go-ye to-Kashmīr with a-certificate-of-dispatch."

Yārkandanonzēnān.4Yārkandwe-shall-bring-itconquering.4

Rasad say tsŏpôru kürühay taraphan.

Assembling that- on-all- was-made-by- in-(all) them-for-you directions.

Gŏḍa log^u Marāz-i-Pargan. At-first was-reached Marāz-of-the-Pargana.

Tim wadān ösī, "kot" lagi gör-zān?"
They lamenting were, "where (are we) ignorant-arrived ones?"

Yārkandanonzēnān.5Yārkandwe-shall-bring-itconquering.5

Timan Bŏṭa-garan Köshirⁱ thövⁱkⁱ,
In-those Tibetan-houses Kāshmīrīs (were) stationed.

¹ This speech of the Mahārāja of Kashmīr is meant to be in Hindī.





Bŏţa-böy ⁱ	brūh	nyöv ⁱ k ⁱ .	
The-Tibetan-brothers	in-advance (were)	dispatched.	

Gurⁱ bīṭhⁱ ḍākas, zŏmba chih Horses were-stationed for-the-post, yaks are

gāsa sārān.

grass conveying-and-piling.

Yārkandanonzēnān.6Yārkandwe-shall-bring-itconquering.6

Barāyě kŏmbakas zanānan chih In-the-way-of for-reinforcement women they-are

sombarān,

collecting,

Zyun^u ta gāsa wartāwān. Firewood and grass distributing.

Ajě āsa pyāwal, kēh āsa dujān.

Half (i.e. were fresh-from-some) regnant.

Yārkandanonzēnān.7Yārkandwe-shall-bring-itconquering.7

Gurⁱ manganövⁱhay kŏkar-gāman, Horses were-demanded-by-them (in)-fowl-villages.

"Tchk" (is) karun" yim na zānan.

"Tchk" (is) to-be-made who not know (how to make the sound).

"Har' har'" karan ös' timan
"Har' har'" making they-were them

pakanāwān. causing-to-go.



The state of the s	
XI. THE SONG OF FORSYTH SAHIB	229
Yārkand anön zēnān.	8
Yārkand we-shall-bring-it conquering.	8
Kala kani dombija ches,	lati
Head in-the-direction crupper is-to-it,	tail
kān ⁱ lākam, in-the-direction bridle,	
Gāsa-raz kaññěkh mahkam. A-grass-rope the-rear-binding-rope ¹ strong.	
Gāsa-gandi ta zacĕ-zīn pūrith	sôruy
Grass-packsaddles ² and rag-saddles having-	entire
sāmān,	
appliance.	
Yārkand anon zēnān.	9
Yärkand we-shall-bring-it conquering.	9
Proportionate- having- were-brought- m	n-gār, enial- tivators,
Mați chikh panán ⁱ -panán ⁱ kār. On-the- are-to- each-his-own works. shoulder them	
Gějě karěkh krālan gŏḍañ	lĕjĕ
Bundles-of- were-made- for-the- at-first co	ooking-
grass by-them potters	pots

sārān.

conveying-and-piling.

1 Kannekh is the term used for the two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc. (Stein).

² gandi is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).



GL

Yarkandanonzenan.10Yarkandwe-shall-bring-itconquering.10

Krāji dop^u khāwandas, "nādāna By-the-potter's- it-was- to-the-husband, "foolish wife said

krālau, potter-O,

Kathō-kitⁱ kōndi wālav?
What-for (pots) into-the-potter's-oven down?

Kömü, hav, chĕh pakawiiñü, ömi
The-business, O, is one-that-uncooked
marches, (things)

gashu trāwān."
go leaving-behind."

Yārkandanonzēnān.11Yārkandwe-shall-bring-itconquering.11

Gūrⁱ dop^u gūrⁱ-bāyĕ, "dŏnaway By-theit-was-said to-the-cowherd'scowherd wife,

nērav, let-us-go-forth,

Gōv^u-kit^u jāy shērav. Cow-for a-place we-will-arrange.

Wŏdi pĕth hĕh gāsa-lôw^u, gōv^ü
The-head on carry a-grass-handful, the-cows

gathan lārān."
will-go running."

XI. THE SONG OF FORSYTH SAHIB 281	
Yārkandanōnzēnān.12Yārkandwe-shall-bring-itconquering.12	
Khŏni kĕth dŏda-not ^u wārĕ hĕth The-haunch on a-milk-pail earthen-pots taking	
bāri drāv. in-a-load he-went-forth.	
Lōkan chuh sapharun ^u tāv. To-the-people is of-the-journey exhaustion.	の東のでは、
Tāhkhīth dŏda-gūr ^u Jĕnatuk ^u bāgwān. Of-a-certainty the-milk-herd of-Paradise (is) the-garden-watcher.	
Yārkandanōnzēnān.13Yārkandwe-shall-bring-itconquering.13	
Wātàli dopu wātajē, "bŏ-nay sara By-the- it-was- to-the-Mihtar's- "I-not shall- mihtar said wife, "I-not remember zāh. ever.	
Chim mangān dālomuy ta kāh. They-are-from-me asking leather-only and cobbler's-lace.	
Tsŏrath ta ör ^{ti} hĕth, mĕ-ti, Leather-cutter and awl having-taken, me-also,	
hay, pakanāwān." 0, (they are) causing-to-go."	
Yārkandanōnzēnān.14Yārkandwe-shall-bring-itconquering.14"Phīrithdapizihekh,wātal-gānau,	The second secon
"In-answer you-should-have- said-to them, Water-ganau, Mihtar-pimp-O,	

-14



SL

Dapizihe	kh,	'àsi	nau	zānav.'	,,
You-should- said-to-the		'we	not	know (how use-them.	-to- ''')
"Dapy	āmakh,	wā	t ^à j ⁱ ,	keh	nay
"It-was-said by-me-to	l (long ago o-them,			any-thin	g not
cl	nim	bōzān.	"		
they-a	re-to-me	listening	;•"·		
Yārkand	an	ōn	zēn	ān.	15
Yarkand	we-shall	-bring-it	conqu	ering.	15
Shumār	būz ⁱⁱ ,	hay,	tö	yiphdärar	ι.
Counting	was-heard	l, O,	of	the-artisans	
Mang	lüjü	aha	n-gār	in.	
A-request	was-mad	e for-in	on-worl	cers.	
Wŏdi	pěth	yīran	h	ĕth	shranz
The-head				ng-taken	the-tongs
	anāwān. ng-upon.				
Yarkand	an	ōn	zēn	ān.	16
Yärkand	we-shall-	bring-it	conqu	ering.	16
Khārav	diti	bāra	v,	"yĕngar	kati
By-the- blacksmiths		grumbli	ngs,	STATE AND ADDRESS OF A STATE OF A STATE OF A STATE OF A STATE OF A STATE OF A STATE OF A STATE OF A STATE OF A	from- where
ts.	hārav ?				
shall-w	e-search-fo	or?			
777-					

Wān	kati	jān	shērav?''
A-shop	where	good	shall-we-arrange?"
(i.e. smithy)			

Hāl kyāh kor^uhakh, nāl
Arrangement somehow- was-made-by- horse-shoes
or-other them-for-them,

garanāwān. getting-made.



XI. THE SONG OF FORSYTH SAHIB



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Yārkandanonzēnān.17Yārkandwe-shall-bring-itconquering.17

Khŏsh kyāh gōsay, amôb^u gav Pleased certainly I-became-verily, very it-became

jān.

Pata nyūkh nöyid ta chān.

Afterwards was-taken-by-them barber and carpenter.

Bata-düjü athi hĕth pata chikh
Food-kerchief in-thehand (others) after are-to-them

lārān.

Yārkandanonzĕnān.18Yārkandwe-shall-bring-itconquering.18

Maslahath karān tima āsa pānawöñ.

Consultation making they (fem.) were amongstthemselves.

"Who will-do (i.e. the-barber's- and the-carpenter's- wife?"

Katawañ karith, hay, karav
The-wagesof-spinning having-done, O, we-shall-make

guzarān." a-livelihood."





Yārkand Yārkand		n ōn ll-bring-it	zēn		19 19
Söbir O-Sābir	Tilawā Oilselle		math -long	yutuy this-much	wan,
Yāmath As-long-as	khab the-ne		bōzan. y-will-he	ar.	
T āñ At-length	āv came	Söhib the-Sāhib		s ôruy-sāmā ith-all-pomp.	n.
Yārkand Yārkand		n ōn I-bring-it	zēnā		20



XII. THE TALE OF THE AKHUN

XII.—ÔKHUNA-SÜNZÜ DALÍL. XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôsu.	Tamis	y ösi
1. R	eligious-teacher- a-certain	one	was.	To-him verily	- were
něcivi	fsör. I	'iman ⁶ y	pry	uthun,	"bŏh
sons	four.	Co-them- verily	A CHARLE SECTION AND A STATE OF THE SECTION AS	rs-asked- -him,	"I
budyōs	s, tŏhi	waniv	k	yāh l	kariv."
am-grown-	old, ye	say-ye	CONTRACTOR OF THE SECOND	Williams I was being be	e-will-do."
Äki	dopus,	"bŏh	kara	yimā	imath."
By-one	it-was-said- to-him,	"I	will-do		g-prayers- mosque."
Biyi	dopus,	"bŏh	ра	ara	bãg."
By-the- second	it-was-said- to-him,	"I	will-		the-call- -prayers."
Biyi	dopus,	" bŏ		para	wāz."
By-anothe:	r it-was-said to-him,	l- "I	w	ill-recite	sermons."
Lŏkāti-l	aib ⁱ tsüri	m ⁱ do	pus,	"bŏh	kara
By-the-you	ingest by-th		as-said- him,	"I	will-do
ŧūrü."	Dŏhā	akh	b	anyāv,	gav
thieving."	Day-a-certa	in one	h	appened,	he-went
pātashĕh	nas tūri.	Wôtu	yĕli	pātashĕh	na-sondu
to-the-kin	for- thieving.	He- arrived	when	the-k	ring's
gara,	rūd ^u w	ŏdañĕ,	tāñ	nërän	tōra
house, (while) he- st	anding.	in-the-	(was)-comin	g- from-



GL

wazīr	biyĕ	pātashĕh	a-siinzü	kūr ^ū .	Yih
the-vizier	and-also	the-ki		daughter.	
wuchuk	h ati	wŏdañĕ.	Don	nakh, *	"tŏhi
was-seen		standing.		-said-by-	"you
by-them	i in	yeun e		o-them,	
kam	chiwa?"	Yima	a do	puhas,	"tah
who	are?"	By-ther		s-said-by- n-to-him,	"thou
	1 11 011	_			
kus who	chukh?"	Dopun		"bŏh	chus
wno .	art?	It-was-sa him-to-		L	am
tsür."	Yimau	dopuha	18 ,	"asi-ti	chih
a-thief."	By-them	it-was-said		we-also	are
		them-to-h	iim,		
tsūr."	Kadikh	gur	C z	ah. S	apodu
thieves."	Were-broug out-by-the		es t	wo. He	e-became
sawār	akh	yih ô	khun,	biyĕ	yih
mounted	one		eligious- eacher,	and-the- other	this
pātashā	h-kūr ⁱⁱ .	Dopunas	wazii	an.	nīriv
king's-dau		was-said-by-	by-the-		go-forth
	ł	nim-to-him			
tŏhi.	Nasīyĕth,	hasa,	ka	ıray	akh
ye.	Instruction,	Sir,	I-will-ma	ake-to-thee	one
kath,	yina-sa	pātashāh	-kōrĕ	söty k	ath
word,	that-not-Sir	the-king's-da	aughter	with conv	rersation
kuni	karakh.	Bŏh,	hasa	ı, yi	imawa
in-any-	thou-wilt- make.	I,	Šir,		ll-come-
respect			i in	ı	o-you
pata,			iv."		
after,	and y	re go-ye	-forth."		



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2. 2.	Yim They	chih are	RESIDENCE OF VANISHER	in.		āh-kōrĕ g's-daughter
chěna	kha	bar,	"yih	chuna is-not	mě	
		Ta To-h	s ch		khabar, belief,	"yih "this
chuh is	wa:		Gwas Dawn		og ^u egan	phŏlani. to-break.
Wathi They- descende	the	THE STREET STREET, SAN OF STREET, SAN OF	DESTRUCTION OF THE STREET, SANDERS OF THE STR	bŏn. down.		
A PRODUCTION OF THE PARTY OF TH			oli a	AND THE RESERVE OF THE PARTY OF	pĕţh, on,	atha hands
buth ⁿ face	was	washed- y-her.		chun -seen- -her		t ŏli-manz stream-in
lāl. a-ruby.		ruby w	tulun, ras-taken- p-by-her,			amis t) that
				as c		khabar, belief,
"yih "this				Vazīr e-vizier		ôs ^u na. he-was-not.
Yūtu As-soon-	THE RESERVE AND ADDRESS OF THE PARTY OF THE			ohŏlān, oreaking,	The second secon	chuh is
	ATT AND DESCRIPTION OF THE PARTY OF THE PART	A STATE OF THE STA		Par:		ami l by-that
THE REPORT OF THE PARTY OF		waz			Lāl e-ruby v	tulukh vas-carried- by-them





söty,	wöti	shĕharas	akis	manz.	Ati
with (them),	they- arrived	to-city	to-one	in.	There

wuchükh	pāri-hanā.	Athi	manz	bīthi.
was-seen-by-them	a-small-hut.	It-verily	in	they-sat.

J.	xin	chuh	yiwan	amis	atikis
3.	He	is	coming	to-that	of-that-place
itash	ĕhas	nish	ami	shëharakis.	Danān

pātashēhas nish ami shēharakis. Dapān king near of-that city. Saying

chus, "bŏh bĕha nōkar." Yih chus he-is-to-him, "I will-sit (as) servant." He is-to-him

dapān, "kyāh nōkarī karakh?" Dapān saying, "what service wilt-thou-do?" Saying

chus, "bŏh kara gurĕn-hünz^{ti} he-is-to-him, "I will-do horses-of

khazmath." Yim chih yimay katha service." They are these-verily words

karān. Shĕkhtāh akh āv lāl-pharōsh making. Person-a-certain one came ruby-seller

amis pātashēhas k^anani. Lāl chis to-this king to-sell. Rubies are-to-him

zah. Yih woth söyisth. Yih chus two. This arose groom. He is-to-him

dapān, "pātashěham, akh lāl bēbahā, saying, "my-king, one ruby (is) priceless,

bēkh chuh khŏt^u. Ath manz chuh the-other is flawed. To-it in is

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Dapān kyomu." chus pätashāh, "tih a-worm." Saying is-to-him the-king, "that kětha-pöthi ôv tsĕ bozana ?" Davan came-to-thee to-thee in-what-manner into-Saying (forming passive) knowledge?" chus "pātashĕham, yih phīrith, he-is-to-him "my-king, he in-reply, tähkhith chus kyom". manz Phutaryun. certainly there-is-to-it inside a-worm. Break-ye-it. Hargāh kvom^u drās-na, ada vih Tf a-worm issued-from-it-not. then what pātashehas khŏsh kari. tih gatshěm to-the-king pleased will-make, that it-is-properto-me karun^u. Hargāh kyomu drās. těli to-be-done. If a-worm issued-from-it. then gatshěm bakhacöyish diñ"." a-present is-proper-to-me to-be-given."

4. Dapān wustād,—

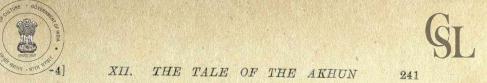
4. (Is) saying the-teacher,—

Phutorukh vih lāl. Ami manza drāv Was-broken-by-them this ruby. From-it from-in issued kyomu. Ami sāta thunuhas "söyīsth"-nāv At-that "groom"-name a-worm. time was-cast-bythem-to-him "lāl-shěnākh" nahīth. pyos nāv. "lapidary" having-cancelled, fell-to-him name. Gav vih lāl-shenākh panunu gara. Went this lapidary his-own house.





Dŏhā	dŏhā	chuh	kadān.	Rātas
Day-a	day-a	he-is	passing.	By-night
bĕhān sitting-down	chuh he-is	panani in-his-own	gari,	dŏhas by-day
yiwān coming	chuh lä he-is rul	il pasano		
pātashĕha king-o			shān ch oing i	uh mast s hair
kāsani for-shaving	amis to-this	lāl-shĕnāka lapidary.	as. Tati	
wuchān seeing	åmⁱ-sünz ^t him-of	yih this	zanāna. woman.	Yih ösü She was
khōbsūratl beautiful	n sĕṭhā very			nöyid, barber,
wazirās	mast	kôs ^u n	as.	Dopunas,
of-the-vizier	the-hair	was-shave him-of-l		t-was-said-by- him-to-him,
	wazīra,	zanānā	chĕh	amis
" 0	vizier,	woman-a	is	to-this
lāl-shĕnāka lapidary.	She	shūbil would-h been-beco	nave-	azīra-sandi f-the-vizier
gari. in-the-house.	Amis To-him pl	karta k	kěntshāh some	nŏktāh." fault-a."
Dop ^u nas, It-was-said-by him-to-him,		kyāh."	Yih wa This viz	zīr gav der went
amis pāt	ashĕha-san	zĕ kōrĕ,	dopunas	
to-that	king-of	daughter	, it-was-said- him-to-he	



daph say	pātashe to-the-k		'mĕ 'to-me	gatshi is-necessa	
lāl-shĕnā by-the-lapi		rŏḍañiy he-very-first	lāl ruby	pasand approved	kor ^u , was-made,
tath ⁱ that-verily	hyu like		yākh nother	lāl ruby	āsun ^u .''' to-be.'''
Dop ^u Was-said		h ěha-san -the-king's		kōri aughter	pananis to-her-own
mölis,	" mĕ " to-me	gathi is-necessary		hyuh ^u by-like	bĕbahā a-priceless
	sun ^u ."	Āv Came	lāl-shĕnā the-lapida	ry. It-	Dop ^u nas was-said-by- im-to-him
pātashĕh by-the-kin		dis e-to-her	lāl a-ruby ha	Control of the Contro	tath ht, to-that
lālas hyu ruby like		ora ora thence		ĕnākh, pidary,	wôt ^u he-arrived
panañĕ to-his-own	zanār woma			Byūṭh ^u He-sat	tshŏpa silence
karith.	Yih This i	chĕs s-to-him		zanāna, woman,	"thou
kyāzi why		phikiri in-anxiety		?" It-w	op ^u nas vas-said-by- im-to-her
phīrith in-answer	åm ⁱ by-this		h ĕnākan, pidary,	17 Page 17 Pag	pātashāh 'the-king
chum is-from-me	lāl m a-ruby de		bēbahā. priceless.	Suh That	kati from-where



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ana shall-I-b		Dop ^u nas -was-said-by- her-to-him		zanāni, woman,	"gatsh, "go,
daph		ĕhas, ' iking, 'for-			
kharaj, expenses,		dimay will-give-to-t			
Pātash By-the-		dyutus was-given- to-him	kharaj expenses		sumb ^u . adequate.
Yih This w	onun as-brought- by-him	panun ^u his-own		Chuh He-is	bihith seated
	n. Nu Not-a	chuh c-all he-is	gatshā going	THE RESERVE THE PARTY OF THE PA	tashĕhas, o-the-king,
nu not-at-all	chub he-is		other		Rěth . The-month
gav went	ādā.	Diwān Giving			h suh
	yus which			nza n-in wa	tujyān. as-taken-up- by-her.
		pātashĕ to-the-ki	ng, was		salām, a-bow,
lāl the-ruby		t hôw^unas eed-by-him-of-		ntha-kan	d.
		phīrith back-again			
		Rāthāh Night-a	küd	ļ ⁱⁱ n	panani



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XII. THE TALE OF THE AKHUN

gari. Subahas		nöyid	mast	kāsani
house. In-the-morn	ing came	the-barber	hair	to-shave
amis lāl-shè	nākas.	Mast	mŏka	lôwunas
of-that lapid	dary.	Hair		npleted-by- for-him
kösith, ta	drāv			
having-shaved, and		nöyid the-barber	A STATE OF THE PARTY OF THE PAR	inas.
	wells-lorell			wn-accord.
Wôt ^u biyĕ	amis	wazīras-ni		Dopun
He-arrived again	to-that	vizier-near	r. I	t-was-said-
wazīras,	"kĕnthāh	kaı	ut o	by-him
to-the-vizier,	"something	please		amis to-that
	nis chěh			
lapidary. To-	him is	the-woma	n b	eautiful
sĕṭhāh. Sŏh	shūbi	hĕh	wazi	ra-sandi
very. She	would-have-be	en-becoming	of-t	he-vizier
gari." W	azīr i	āv h	iyĕ	amis
in-the-house." The-			gain	to-that
zōtachžba samaž	1.5.4			
pātashēha-sanzē king's	körĕ.			"tsh
kings	daughter.	It-was-sa him-to		"thou
mang pātashĕ	has 1	ālan-hond ^u		trotu."
demand to-the-k	ing	rubies-of	,	necklace."
Dop ^u am	i pā	tashĕha-saı	nzi	kōri
It-was-said by-tl		king's		daughter
pananis mölis,	"mě	on the	i	āsun ^u
to-her-own father,	"to-me	gath is-necess		
to her own lander,	10-IIIe	from-tl	A STATE OF THE STA	to-be
lālan-hond ^u				
Ididai-Homu	trotu."	Lal-shen	iākh	ãv
	troț ^u ."	Lal-shen The-lapid		ãv came



HATIM'S SONGS AND STORIES



pātashĕl to-the-kir		Kürüna Was-mada by-him		Pātashĕh The-king
chus is-to-him	dapān, saying,	"lāl, "rubies,	hasa,	gathanay are-required- from-thee
āsani			s suml	
to-be	many	for-a-neck	dace adeque	ate." Came
	ikh, w		inun ^u g s-own h	ara. Yih ouse. She
chĕs is-to-him	dapān saying	zanāna woman	lŏti-pöthi gently,	
chukh art-thou	bihith?			
phirith, in-reply,	"pātas "the-ki			ngān az nding today
lālan-hor rubies-of	nd ^a trot a-neck	lace. Sul		ana will-I-bring
bŏh ?" I?"			zanān t woman	i, "keh "any
	phikir ^ü . anxiety.	TO THE RESIDENCE OF THE PARTY O	pātashēhas of (i.e. from)- the-king	it-is-
hyon ^u to-take	trěn for-three	rĕtan mon	-kyut ^u ths-for	kharaj." expenses."
Dvutuna	as pāta	shĕhan	kharai.	ta āv
Was-given- him-to-hi	by-	he-king	expenses,	and he-came
panun ^u his-own	gara house t	hĕth.	oney).	



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6. Yih	chuh	khĕwān	ta	cĕwān.
6. He	is	eating	and	drinking.
Yotu-tāñ				arming,
		h rĕth	gay,	wuñ
As-scon-as	these thr	ee months	went,	now
chěs	dapān	yih za	anāna	amis
she-is-to-him	saying	this v	voman	to-that
lāl-shĕnāka	s. Dapān	obča	66 — YA 141	
lapidary.		chěs, she-is-to-him,	"yĕtati" where	
impiatory.	Daying	she-is-to-mim,	wnere	by-me
tami k		lāl tu	jyāv,	tamiy
from-that stre	eam from-in	the-ruby wa	s-taken- al	long-that-
			up,	very
kŏli kŏli	gathi	khasunu	hvoru-	pahān.
along- along-	it-is-necessary	to-ascend	up-stream	
stream stream	1			la No
Tati chĕy	ทลัง	Tath ⁱ	nāgas	
	y a-spring. To		magas i	gasm
				necessary
andas-kun	dŏb	khanun ^u .		Cath i
the-end-at	a-pit	to-be-dug.	To-t	that-very
dŏbas-manz	bĕh ⁱ zi	khai	ith.	Tath
pit-in		having-co		To-that
		yours		10 01100
nāgas-pĕth	yinay	gŏdañiy	chăh	==
spring-on	will-come-	at-the-very-		zañĕ females
Spring On	before-thee	first	SIX	iemaies
			kariz	
bathing to-	do. To-the	m anything	you-must	-do-not.
Pata	yiyiy	timan	shĕn	zañĕn
Afterwards	will-come-	of-those		females
	before-thee			



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zĕţh ^ü . the-eldest- sister.			n nāgas at spring	srān bathing
karani. to-do.	Garment sh	trāviy ne-will-leave- before-thee	having-	bathis to-the-bank
pĕţh.	Cyôn ^u For-thee	gatsl it-is-neco	hi essary	gatshun ^u to-be-gone
thieving-like (i.e. secretly),	gathi is-necessary		COLUMN TO THE PARTY AND A STATE OF THE PARTY	
7. Aye 7. Came		zañĕ. females.	The second second	timau by-them
	iman keh o-them anythi			
pata āg	yĕ satim ^u ne a-sevent	züñ ^u , h female	trôw ^u was-left	ami by-her
pŏshākh the-garment			n is-pĕṭh , bank-on,	
	nāgas-manz. the-spring-in.			
secretly.		ta and was-t	tulun aken-up-by-bii	Colon Charles Colon Colo
	pŏshākh, the-garment,			byūṭh ^u sat
	bas-manz.		kor ^u was-done	
	bathis to-the-bank	pěth.	Wuchun Vas-seen-by-her	ati there

OUTURE OF STREET, ON DELLA STREET, ON DE

poshākh. na Ditsun krēkh. Dapan not the-garment. Was-given-by-her a-cry. Saying chěh. " děv chukha? vinsān chukha? "demon she-is, art-thou? human-being art-thou? Khŏdāyĕ-sondu tas chuy věmi kasam of-that God-of is-to-thee an-oath by-whom pöda korukh. Mĕ ma kar created thou-was-made. For-me do-not make sīras phāsh. Yih tsĕ gathiv. tih of-my-secret disgracing. What to-thee is-necessarythat to-thee, dimay." Ami korus ālav ami I-will-give-to-thee." By-him was-made-to-her a-call from-that dŏba-manza. " dim Dopunas. wāda-y-Khŏdā, pit-from-in. "give-to-me the-promise-of-God, It-was-said-byhim-to-her. vih bŏh mangay, tih gathěm bozun"." what shall-demand- that will-be-certainly-T to-beof-thee. for-me heard." Athi pěth dyutunas wāda-y-Khŏdā. That-verily was-given-byupon the-promise-of-God. her-to-him Dyutunas pŏshäkh. Poshākh tshonu Was-given-bythe garment. The-garment was-put-on him-to-her nöli. ami Dopunas. "kvāh chum by-her on-the-neck. It-was-said-by-"what is-to-me her-to-him. hukum?" Dopunas àmⁱ lāl-shĕnākan. the-order?" It-was-said-byby-that lapidary, him-to-her



HATIM'S SONGS AND STORIES



s s tsě gathiy yun mĕ-sötv." "for-thee it-is-necessary to-come me-with." Pakān chuh läl-shenäkh bruh bruh. Going-along is the-lapidary in-front in-front, vih chěh pakān pari pata pata. this is walking fairy after after.

8. Dapān wustād,—

(Is) saying the-teacher,—

Amis chuh nāv Lālmāl Pari. To-her is Lālmāl name Fairy. Wöti amis lāl-shěnāka-sondu gara. to-that They-arrived lapidary's house.

9. Dapān wustād,—

(Is) saying the-teacher,-

Yā amis kathan chih harān lāl. Either for-her of-the-words are dropping rubies. chis ösüiis1 yā harān lal dŏha or they-areof-thedropping rubies eachto-her mouth day sath sath. Rāth gayĕ ādā. Subuh seven seven. Night went to-completion. Morning āv. Lal sath tuli lāl-shenākan. Rubies came. were-taken-up by-the-lapidary. seven Gav hěth pātashehas. Kürünas salām. He-went taking to-the-king. Was-made-bya-bow. (them) him-to-him Lal sath thavinas bontha-kani. Rubies were-placed-byseven in-front. him-of-him Pātashāh gav sĕthāh khosh. The-king became very-much bleased.

1 So Govind Kaul. Stein's transcript has ashis, "for a tear."

Souther Coleman South Coleman

10.	Lāl-shĕnā	ākan	hyotus	rı	ikhsath.
1	By-the-lapi	dary w	vas-taken-from	n-him leav	e-to-depart.
Wôt ^u He-arrived	STATE OF THE PARTY	un ^u own	gara. house. A	Patay fterwards- verily	
	öyid. arber.		kôsus was-shaved- for-him	mast.	
kösith having- shaved	CORP. To Control of the Control of t	wôt ^u arrived	yih this	nöyid barber	wazīras- the-vizier-
	Amis For-him	also w	kôsun as-shaved- for-him	mast.	Dapān Saying
chus, he-is-to-him	"hā "0		zīra, ar ier, to-		shĕnākas apidary
gamütsü (is) become	az today		byākh another		
chĕh is	sĕţb ver	iāh y	khōbsū beauti		Tamis Of-that
gŏdañicĕ- first-on		khŏta than	sĕṭhā more		öbsürath. eautiful.
			mis lāl- -that		Akh One
chěh is	SALANDA MARKATANA	THE RESERVE OF THE PARTY OF THE	bēkh the-other	chěh is	mě for-me
öyikh." worthy."	It-was-		"pyōm, "it-is-fallento-me,	hasa,	biyĕ again
wanun to-speak	TO THE MEDITINE STREET		" Gav		wazīr. vizier.



by-the-king.

He-came

		\sim
250	HATIM'S SONGS AND STORIES	[11-
Dapār	n chuh amis pātashĕh-korĕ,	"tsah
Saying	g he-is to-that king's-daughter,	"thou
mang demand	mölis, 'mĕ gathi l to (-your)-father, 'to-me is-necessary	āsun to-be
ratana a-jewel-l	h-koru.'" Gayĕ pātashĕh-kūrū bracelet.'" Went the-king's-daughter	pananis to-her-own
mölis.		gathi -necessary
āsun to-be	ratana-koru." Pagāh āv lāl-s a-jewel-bracelet." Next-day came the-	hĕnākh. lapidary.
Dapān Saying	chus pātashĕh, "an, sa, ratans is-to-him the-king, "bring, sir, a-jewel-	a-kor"." bracelet."
11.	Drāv lāl-shĕnākh, wôt ^u Went-forth the-lapidary, he-arrived	panun ^u his-own
gara. house.	Dapān chuh yiman zanānan Saying he-is to-these women	dŏn, two,
"pātas "the-ki	shěh chum mangān rạtan ing is-from-me demanding a-jewe	a-kor ^u .
CHANNE	kati ana bŏh?" Phīrith from- shall-I- I?" In-answer where bring	
Lälmäl	Fairy. It-was-said-by- "go, of (i. her-to-him, th	shĕhas e. from)- e-king
demand	for-three months-for expenses." Was-	ut ^u nas given-by- -to-him
pātashĕ	shan, Āv hěth panunu	gara.

taking (them)

his-own

house.



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XII. THE TALE OF THE AKHUN

Dŏhā dŏhā chuh kadān. Trih rěth Day-a day-a he-is passing. Three months Likhān gay ādā. chěh Lālmāl Pari to-completion. went Writing is Lālmāl Fairy kākad. Dapān lāl-shĕnākas, chěh amis a-paper. Saying she-is to-that lapidary,

"go to-that spring on, which-from-in

bŏh üñüthas. Tathi-manz gathi yih
I was-brought-by- It-verily-in is-necessary this

kākad trāwun^u. Tōra khasiy atha.
paper to-be-thrown. Therefrom will-arise-to-thee a-hand.

Tathi-manz āsiy koru. Tathi karizi
It-verily-on will-be- a-bracelet. To-that- you-mustfor-thee verily do

thaph. Pāna manz wāsizi-na."
seizing. You-yourself within you-must-not-descend."

12. Gav heth yih kākad. Wôt^u
He-went taking this paper. He-arrived

ath nāgas-pĕṭh. Trôwun yih kākad to-that spring-on. Was-thrown-by-him this paper ath nāgas-manz. Yuthuy yih kākad

to-that spring-in. As-verily this paper

trôwun, tyuthuy khot^u ōra atha. was-thrown-by-him, so-verily there-rose from-there a-hand.

Athi athas-manz ratana-koru. Dibun To-that-very hand-on a-jewel-bracelet. Was-given-by-him





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HATIMS	SONGS AND	STORIES
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ath thaph. Ami thapi sötiy āv to-it seizing. By-that by-meansgrasp . came of-only hotsu nīrith. amis Hoteu hěth ti.

of-it the-forearm coming-forth. The-forearm taking both,
koru heth ti, av panas, wôtu

koru hěth ti, āv pānas, wôtu the-bracelet taking and, he-came for-himself he-arrived (home) (i.e. without opposition),

panun^u gara. Rāth gayĕ ādā. his-own house. The-night went to-completion.

Sub^ahanas gav pätashĕhas. Kürⁱⁱn

At-dawn he-went to-the-king. Was-made-by-him

salām. Kari-han thuvunas bontha-kani.

a-bow. The-bracelet was-put-by-him-of-him

Pātashěh gōs sĕṭhāh khŏsh.
The-king became-to-him very-much pleased.

13. Hyotus rukhsath lāl-shĕnākan, āv

Was-takenfrom-him depart by-the-lapidary, he-came

Av panunu biyĕ gara. vih noyid, his-own house. Came again . this barber. kôsun mast amis Iāl-shenākas. Mast was-shavedthe-hair for-this lapidary. Hair

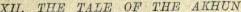
by-him

kösith drāv, wôt^u amis wazīras-nish. having- he-wen't- he-arrived to-that vizier-near. shaved forth,

Biye chus dapan, "Wazīra, amis Again he-is-to-him saying, "Vizier-O, to-that

another

demanding



भारत सर्वे	XII. TH	E TALE	OF THE	AKHUN	253
lapidar	ā kas 'y	thou-art-no	it t	hou	getting-at
kuni-ka in-any-wa	ni. Am	is kar m please	ta k	enshāh." omething."	Gav Went
yih this	wazīr vizier	amis to-that	pātashĕl king's-da	n-kōrĕ, ughter.	Dapān Saying
chus,	"tah er, "thou	chěkh art	pātash the-king	r ĕh-kūr^ü. 's-daughter.	Tsĕ To-thee
gaish is-proper-	iyĕ āsu for-thee to-	oku; be one-on	y kor	Pāt let? To-	ashĕhas the-king
gathi is-necessar	mar ry to-be-d	ngun ^u emanded	byākh." another."	Gayĕ Went	yih this
pātashĕ	h-kūr ^{ti} .	Dopun	р	ananis	mölis,
"mě	gathi is-necessary	āsunu	byākh	kor"."	Āv
	lāl-shĕnāk the-lapidary				
chus is-to-him āsun ^u ," to-be."	pātashē the-king	sh, "by	y ākh other b	kor ^u is-	gathiy necessary- for-thee
14.	Āv Came	lāl-shĕnāl the-lapidar	kh, y, he	wôt ^u -arrived	panun ^u his-own
gara.	Dapān Saying	chuh	yiman	zanānan	dŏn,
"Az	chum	pātashi	eh m	angān	byākh

the-king

"today

is-from-me



HATIM'S SONGS AND STORIES

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ratana-	koru."	Diwān	chĕs	Lālmā	il Parī
jewel-bra	celet."	Giving	is-to-him	Lälmä	1 Fairy
panüñ ^u her-own			apān ying she-		"gath
tath to-that	nāgas spring		Tathi nathat-very sp		akith-kun on-one-side
chuy	pal	bodu.	Tath ⁱ	hāv	myöñü
is-verily	a-rock	great.	To-it-verily	show	my
wöj ^ü .	Suh That	pal rock wi	wŏthiy ll-rise-for-thee		Tami From-it
tàli	chĕy	wath.	Tamiy	wati	wasizi
below	is-for- thee	a-path.	By-that- very	path	you-must- descend
bŏn.	Tati	chĕy	myöñü	věs.	Say
beneath.	There	is-verily	my	crony.	She-verily
diyi will-give-	SOUTH THE STATE OF THE SECOND	ratana-ko a-jewel-brac			

15.	D rāv Went-forth	yih this	lāl-shĕi lapidai		Wôt ^u He-arrived
tath to-that	jāyĕ. place.	Hôwun Was-shown by-him	tath to-that	palas rock	wöj ^ü . the-ring.
Pal The-rock	wŏth ^u arose	thodu.	Woth ^u le-descended	tamiy by-that-ver	wati y path
bon. beneath.	B ŏn Beneath	wuch was-seen-		khôtũnā certain-lady	akh, one,
kuñ ^ü y a-single	ziiñ ⁱⁱ . woman.	Ami By-he	e it-was	unas, -said-by- o-him,	"kati "whence



ôsuk

ôsukh?" Ami dop^unas, "Lālmāl Pariyi wast-thou?" By-him it-was-said byhim-to-her, "By-Lālmāl Fairy

him-to-her, ratana-koru." Amis khôtūni dopuy is-asked-from-thee a-jewel-bracelet." To-this lady yād. Tami-sunzü möjü ösü sa. pyauv remembrance. Her mother was she. fell hotsu ratana-karis-soty gayāv věs the-jewel-bracelet-with the-forearm of-whom went Tas chěh ük^üy nür^ü. Tas nīrith. going-away. Of-her is one-only arm. Of-her dôd^u pananis dilas. Rāy kiirü chuh heart. Consideration was-made to-her-own pain "yāñ myöñü möjü ami khôtūni, "as-soon-as my mother by-that lady, němis manoshěs khĕyi." Yih wāti. she-will-eat." He man will-arrive, (to-)this khöbsürath. Amis ôsu sĕthāh gav To-her very beautiful. became was "bŏh kara amis-söty shěkh dilas, will-make this-one-with "I anxiety to-the-heart, Wuñ yĕli mājĕ-hond^u partawa nēthar." when the-mother-of sound-of-approach Now marriage." jayě gav buñul^u. Amis ath pyauv, to-that place there became an-earthquake. To-him fell, kañi-pholu, Korunas shāph. dyutun

a-charm-

word.

was-given-by-her

Was-made-by-

her-of-him

a-pebble,



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thôwun cĕndas. Wötsüs möjü otu. it-was-putin-the-Arrivedthe-mother there. by-her to-her pocket. Dopunas. "hatay, koriv. mě chěh "hullo, It-was-said-by-O-daughter, to-me is her-to-her.

yiwān mõtsa-bŏy." Yih chĕsna hĕwān-zima coming man-stink." She is-to-her-not admitting

keh. Ami yeli zor korunas, anything. By-her when force was-made-by-her-to-her,

dop^unas, "chuh manosh. <u>Ts</u>^ah dim it-was-said-by-herto-her, "there-is a-man. Thou give-to-me

gŏḍa wāda-y-Khŏdā 'bŏh kyāh karas-na at-first a-promise-of-God 'I verily will-do-to-him-not

keh.'" Wāda-y-Khŏdā dyutunas. Ami anything.'" Promise-of-God was-given-by-herto-her.

kod^u cĕnda-manza kañi-phol^u, shāph was-brought- the-pocket-from-in the-pebble, the-charm forth

tul^unas, manōsh yuthuy ôs^u, ta was-raised-by-her- a-man as (-before)-exactly he-was, and from-him,

tyuthuy rūdu. Dopunas, "yih chuh so-exactly he-remained. It-was-said-by-her-to-her," this is

myôn^u hakh-i-Khŏdāy. Bŏh ös^usan my duty-of-God (i.e. husband as I was-him sacred to me as God).

yihuy shāḍān. Yihuy lodunam, this-very-one seeking. He-verily was-sent-by-Him-tome,



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mājiy,	Khŏdāyĕ	n."	Yih	chĕs	•	dapān
O-mother,	by-God."		This	is-to-h	er	saying
möi ^ü .	"zabar	gav.	Bā	věn	dŏn	lad
the-mother,	"excellent	it-is.	To-br	others	two	send
nakau	amis ^u y f-this-very-one	bytho	hand"	Tt. woo	opunas	THE RESERVE OF THE PARTY OF THE
a-paper of	t-tills-very one	by the	Hand.	IV Was	her,	HOL TO
"mājiv.	likh	tav.	, .	Lynkh	u	ami.
"O-mother,	write	thou-veri	ly,"	Was-write	ten	by-her,
	dyutun					
	was-given-by-					
athi.	Ami	koruna	g	ālav	khi	ôtūni.
	By-that y					
				ummons		
Dopunas	, "yih	an	k	ākad	vi	ri."
It-was-said-b						
her-to-him						
Wuchu	ami	khôtū	ai.	Ath	lyukh	umotu
	cted by-that					
àmi-sanzi	māji,	"chir	way	myör	ı ⁱ ş	gabar,
by-her	mother,	"ye-ar	e-if	my		sons,
vih	gathi	wā	tawun	п v	mār	un ^u ."
	is-necessary					
			arrival			
	ôs ^u am					dôdu
	was at-th					pain
	yād					Yih
fallen	(in) memory (he-forear	m.	This
		(pain)			2)	
	tshununa	Medical Date of the State of th				
paper w	as-torn-to-pieces	s-by-her-i	for-him	by-that		lady.



HATIM'S SONGS AND STORIES



Panunu	lyukhunas	kākad.	Ath	manz
Her-own	was-written-by-her-	a-paper.	To-that	in
	for-him			

lyukh^unas, "chiway myönⁱ böyⁱ, tuhond^u was-written-by- "ye-are-if my brothers, of-you her-on-it,

gathi jělad yunu, mě kyāh chuh is-necessary quickly the-coming, for-me verily is

yĕñĕwôl^u." a-marriage-festival."

16.	Lyukh ^u nas Was-written-by- her-on-it		adas, he-paper, l	zaböñü y-word-of- mouth
kürünas was-made-by her-to-him	nås ⁱ yĕth - instruction		aid-by- "the	
wātakh, thou-wilt- arrive,	karahakh thou-wilt-make- to-them	salām. a-bow.	Salām The-bow	pölith having- fulfilled
dizikh thou-must-gi to-them	kākad, ve- the-paper.	Tim They	ananay will-bring- to-thee	khěn food
tsamruw ^u leathern	kara.	Tih That	cyôn ^u thy	khyon ^u eating
gathi-na." is-not-proper.	Badal "Instead	dyut ^u na were-given her-to-hi	by- with (hi	
kara.	Dop ^u nas, It-was-said-by-	" yih " this	khĕzi you-mušt-es	tati.

her-to-him,

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Tihond ^u Their (pease) panun ^u your-own	tshān ⁱ zi you-must- let-fall khēzi. you-must-		i-andar ^{ty} preast-pocket- within pata after	trövith, having- let-go, dapanay they-will-say-		
	eat. kashĕna-h an cratching-a-littl		ruñ".'". pe-done.'''	Tath-kyut ^u That-for		
dyutunas was-given-by- her-to-him	shĕstruw ^u an-of-iron	panja.	ACCRES ASSESSMENT OF THE PARTY	-by- "they		
	demon-race.	Timan To-them	o •	tasalī a-pleasant- feeling		
	shĕstravi panja-sötiy." from-the-of-iron claw-by-means-of-only."					
He-	rāv ati went- from- rth there	n äsⁱyĕ the-instruc	th yā ction (in) me			
Wôt ^u He-arrived	tot ^u , there, wa	kür ^ü n s-made-by-b	tima to-ther			
Dyut ^u nakh Was-given-by him-to-them	- this	kākad.	Amis To-him	dyutukh was-given- by-them		
khěn food	tamruw ^u leathern	kara.	Amyuk ^u Of-it	tulān raising		
he-is a	-hand- letti	anān ng-it- all		ěbi-andar breast-pocket- within		

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trövith. having- let-go.	Panun ^u His-own	chuh he-is	kaḍān taking- forth	ti chuh and is
khĕwān. eating.	Ami From-that	pata after	dop ^u has it-was-said-l them-to-hir	BOT COUNTY OF THE PROPERTY OF THE PARTY OF T
" kashena-l" scratching-a-		ar." Ån b." By-b		du yih ght-forth this
tsūri-pöṭh ⁱ secretly		truw ^u ron	panja, claw,	chukh he-is-to-them
ami-söty from-this-by- means-of	diwān giving	z ^a lā-z ^a lā a-scraping a-scraping	- By-them	lyukhus was-written- to-it
jĕwāb an-answer	ath k to-that	ākadas. paper.	Lyukhuh It-was-writ by-them-or	tten- "to-us
chĕna is-not	phursath. leisure.		at-i-Sulaym ighness-Solom	
		Hala! e-quick! in	bismillā, -the-name-of-(kariv God, make-ye
yĕñĕwô				
	ôtu otu rrived there	, was-sho	nakh y	ih käkad. is paper.
Kākad The-paper	porukh was-read-by-t	007-38/20039	korukh made-by-them	amis-söty him-with
yĕñĕwôl a-marriage-fes			ěh yih this	khôtūnā lady



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dapān	amis to-that	khāwane	das	pananis,	"yiti" "here
rōzakha, wilt-thou- remain,	kina or	duniyāl to-the-wo		anz ga	tshakh?
Bŏh el	h ĕs tsĕ am to-thee	töb ⁱ yā an-hum servan	ble- By	y-him it-w	op ^u nas, as-said-by- m-to-her,
	has-manz vorld-in	gatha we-shall	go." It-	Dop ^u nas was-said-by er-to-him	ami - by-that
khôtūni, lady,	"wuñ "now	yĕli when		i ērav all-go-forth	myöñ ^{ti} my
	dapiy, will-say- to-thee,	' kĕntshāh 'something	ask-	ingum.' for-from-me.'	Cyôn ^u Of-thee
gathěs is-proper- from-her	mangr to-be-dem		wathara of-a-spread (i.e. for a	ling-out	musla.
Biyě Other	keh anything	mång ⁱ zĕs you-must-de from-her-r	mand-	Wuñ Now	yĕli when
yim they	sakharyēy made-ready-to set-out,	- it-wa	pukh s-said- them	ami by-that	māji, mother,
"mang" is-to-be-de		c ĕnthāh." comething."	It-was	p ^u nas, -said-by- -to-her,	"dim "give-to- me
watharar of-spreading (i.e. for a r	g-out the	iusla. e-skin.	Tath To-it	chuh is	nāv the-name



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wutha-p		Drāv Ie-went- forth	ati, from- there,	wöt ⁱ they- arrived	panun ^u their-own
gara.	Gara The-house	wötith having- arrived		korun was-made- by-her	tayār ready
ratana-ko a-jewel-brace		hĕth taking (pātashĕha to-the-king	s yih this
lāl-shĕnāl lapidary.	ĸh.				
	Vöyidan By-the- barber	būz ^u , it-was- heard,		shĕnākh pidary (has)	wôtu." arrived."
Gathān going	chus is-for-him	nöyid the-barbe	r (to)	gara) the-house	mast hair
kāsani. to-shave.	Ati Here-verily	wuchān seeing		chuh he-is	trĕyim ^ü the-third
khôtūna. lady.	Drāv Went-forth	ati from-the		nöyid 1e-barber	pot ^u back-again
phirith.	Wôt ^u He-arrived	wazīras-		Dapān Saying	chuh he-is
amis to-that	wazīras, vizier,	" ha	Lay (wazīra, Vizier-O,	amis to-that
lāl-shĕnāk lapidary	as chĕh is	az to-day		yim ^ü third	khôtūna, lady,
yiman these	dŏn-hand two-th		k	höbsürath. beautiful.	Sa She
chěh is	löyik-i-p worthy-of			akh one	chěh is

Supplie Consequence of the supplies of the sup

byākh lövik-i-wazīr, chěh mĕ lövikh. worthy-of-the-vizier, another is of-me worthy. lāl-shĕnākas Amis karta kĕntshāh." lapidary To-that please-do something." Dapān chus wazīr. " a.z. wana bŏh is-to-him "to-day I-will-speak Saving the-vizier. T pātashĕhas. pātashāh Suy kari amis to-the-king. That-very king will-do to-him kěntshäh wöridath. Suh mari. zanāna some occurrence (i.e. device). He will-die, the-women trěh nimay asi." Dopu waziran three we-shall-take we." It-was-said by-the-vizier pātashĕhas, "pātashĕham, amis lāl-shĕnākas to-the-king, "my-king. to-that lapidary chěh zanāna trěh. titaba chěna are women three. such (women) are-not pātashöhī-manz. Pātashěham. tamis the-kingdom-in. My-king, to-that lāl-shenākas rathta kěntháh nŏkhta. point (i.e. fault). lapidary please-seize some Suh gothu galunu. Tima zanāna trěh He was-proper to-be-destroyed. Those women three karuhukh dökhil-i-mahala-khāna." Pātashĕhan make-thouentered-of-the-private-apartments-By-the-king them of-the-palace." kürü phikirāh. " mangahas Dopun. "(If) thou-wiltwas-made a-thinking. It-was-said-by-him, demand-from-him



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cīz, tih kentshah chuh anān sôruv. that all-even. thing, he-is bringing any bŏh, 'myönis möli-sünzü Wuñ dapas 'mÿ Now I-will-say-to-him I, father-of gatshi anüñü, khabar suh chwā news is-proper to-be-brought, he is-he-?

jenatas kina dozakas.' " in-heaven in-hell." or

20. Dapān wustād,-(Is) saying the teacher,-

three.

lāl-shĕnakh, pātashĕhas, kiirun Came the-lapidary, to-the-king, was-madeby-him salām. Pātashāh chus dapān, "az-tāñ "today-up-to The-king is-to-him saying, a-bow. mě won^umay, vih tih būzuth tsě. by-me was-said-by-me- that what was-heardby-thee. to-thee. by-thee Az gathi myönis möli-sünzü khabar Today is-proper my father-of news aniini, suh chwā jenatas-manz kina to-be-brought, is-he-? heaven-in he or dozakas." Drāv lāl-shĕnākh, wôtu panunu hell-(in)." Went-forth the-lapidary, he-arrived his-own gara. Dapān chuh atⁱ yiman zanānan house. Saying he-is there to-these women tren. "az chum dapān pātashāh, "today .

is-to-me

saying

the-king,



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'myönis möli-sünzü khabar aniiñi.' Bŏh news (is) to-be-brought.' 'mv father-of I kvāh kara? Ath sŏh chyā khabar. shall-do? Of-that that what is-there-? news, kötyāh warihy gamati tas mumatis?" how-many years (are) gone to-him dead ?" Yih wötshüs khôtūna. Yihai. vih. She-verily (was) This arose (-in-reply)lady. she. to-him ratana-kari ösü Sa věsa karān. ösü who iewel-bracelets was making. She was "kĕntshāh Ami dopunas, pari bā-Khŏdā. "any a-fairy (who-obeyed-) By-her it-was-said-by-God. her-to-him, kharaj. chěna phikir^ü. Gath. hĕs is-not anxiety. Go. take-from-him expenses, pātashehas, 'cyônu biyĕ dapus gathi of-thee to-the-king, also say-to-him is-proper zyunu sombarunu; mödānas-manz zyunu firewood to-be-collected; the-plain-in firewood sŏmb^arun^u bě-shumār. " gathi to-be-collected countless." is-proper pātashĕhan 21. Sŏmbarôwu zyunu Was-collected by-the-king firewood bĕ-shumār. yih lāl-shĕnākh Ath-peth khotu countless. mounted this lapidary It-on yih musla-han watharith. Athi-peth It-verily-on this the piece-of-skin spreading-out.



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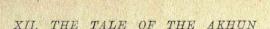
byūthu Amis dopun pātashehas, pāna. sat he-himself. To-him was-said-by-him to-the-king, kyāh gathiv anunu möli-sonda "to-thee is-proper-to-thee to-be-brought what father-of wothus nishāna?" Yih pātashĕh, token?" This arose (in-reply)-to-him king, dopunas "akh gathiy anunu "one it-was-said-byis-proper-forto-be-brought him-to-him thee jěnatuk^u biyĕ měwa, gathiy anunu of-heaven a-fruit, second is-proper-forto-be-brought thee myönis möli-sandi daskhata khath." father of my with-signature a-letter." "diyiv yith Dopun yiman, zinis nār "give-ye to-them, It-was-saidto-this firewood fire by-him

sŏpöri."
on-the-four-sides."

22. Dapān wustād,—

(Is) saying the-teacher,-

(15) 50	Jing mo-	eacher,			4
Yimau . By-them	yĕli when	ath to-this	zinis firewood	nār fire	dyutu, was-given,
yiwān coming (passive)	chuna is-not	kuni at-all	in-p	bozana possibility- ng (passiv	
lāl-shěnakh.		ā l-shĕnāk y-the-lapidai		dyut ^u	ath to-that



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muslas kas^am. Dop^unas, "mĕ gathi leather a-charm. It-was-said-byhim-to-it." for-me it-is-proper

wātun^u panun^u gara. Kāh gatshĕm-na to-arrive my-own house. Anyone is-proper-for-me-not

dēshun^u." Tuvyēyě àmⁱ lāl-shěnākan to-be-seen." Were-closed by-that lapidary

achě. Mutsarěn, ta wôt mot gara the-eyes. They-were-opened and (he-was) arrived house by-him

panun^u. Ami khôtūni kür^ü köm^ü. his-own. By-that lady was-done an-act.

Hab-jūshī korun mĕwa jĕnatuku dönⁱⁱ
Of-the-seven- was-made- a-fruit of-heaven a-pomegranate
metals by-her

tayār, biyĕ lyukhun khath, ath prepared, also was-written-by-her a-letter, to-it

korun amis pātashĕha-sandis möli-sondu was-made- that king's father-of by-her

daskhath, biyĕ mŏhar. Athi-manz signature, also seal. It-verily-in

lyukhun pātashĕhas, "cyôn" gatshi was-written-by-her to-the-king, "of-thee it-is-proper

më-nish watun^u, wazir heth, biye me-near to-arrive, vizier having-taken, also

nöyid hěth, tithay pöthi, yěthay the-barber having- in-that-very- manner, in-what-verytaken, kind-of kind-of



come?"

nazar

sight

They

chěkh

are

is-to-them in-that-direction,

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	ā l-shĕnāk be-lapidary		nĕ-nish me-near			ā kad e-paper
korun was-made- by-her				lāl-shĕnāk lapidary,		biyĕ also
dyut ¹ was-given-by				this		n ^ü . ranate.
23.	tāñy	gay	tsör	dŏh.	Yih	nār
The	ere-verily	went	four	days.	This	fire
gŏmot ^u (was) become	tshĕt: extinguis	a, hed,	path behind	rūd ^u me (was) rem	ot ^u ained	sūr.
				angūţ ⁱ langōṭī ha h		de (i.e.
				ūras-manz ash-in		
	A THE RESERVE AND A STATE OF THE RESERVE AND A S			kür ^ü s was-mad		The same of the sa
khabardān by-the-inform	cav i ners was	niyĕ brought	kha	bar.	Dop ^u It-was-s them-t	aid-by-
"pātashěh "my-king				nza gat		
susarāray a-rustling.				ā si will-be		
āmot ^u ?"	Yim	chih	yima	ay kat	ha k	arān,

these-very

ō-kun,

words

āv woda

came from-there

making,

lāl-shěnākh, athas-kěth hěth dön",
the-lapidary, the-hand-in taking the-pomegranate,
biyis athas-keth heth khath. Kürün the-other hand-in taking the-letter. Was-made by-him
pātashĕhas salām, dön ^{ti} thôw ^{ti} nas to-the-king a-bow, the-pomegranate was-placed-by- him-of-him
bontha-kani, khath thôw nas bontha-kani. in-front, the-letter was-placed-by-him-of-him
Yih khath mutorun, porun. Ath This letter was-opened- it-was-read- by-him, by-him.
lyukh ^u mot ^u , "bŏh, kyā, chus jĕnatas-manz. (was) written, "I, of-a-surety, am heaven-in.
Cyôngathiwātunyūri,wazīrOf-theeis-properto-arrivehere-even,the-vizier
hěth, biyě nöyid hěth, jělad." taking, also the-barber taking, quickly."
24. Pātashāh chuh karān phikirāh, The-king is making a-thinking,
"by-me it-was-long- this lapidary will-be-destroyed."
Yih āv möl ⁱ -sünz ^ü mě khabar hěth." He came the-father-of to-me news taking."
Dapānpātashāhamislāl-shĕnākas,(Is) sayingthe-kingto-thatIapidary,
"boh ketha-pothi wata tath jenatas-manz?" "I how shall-arrive to-that heaven-in?"



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Dopunas	lāl-s	hĕnākan,	"yut	a ^u zyun ^u
It-was-said-by him-to-him	- by-th	e-lapidary,	"as	firewood
mĕ-kyut ^u	sŏmb ^a r	ôwuth,	tithiy	trěh
me-for	was-collect	ed-by-thee,	so-even	three (times)
gathan	sŏmb ^a rā	wan ⁱ ;	jĕl ^a d	wātakh
are-proper	to-be-coll	ected;	quickly	thou-wilt-arrive
jenatas-mar heaven-in.		nb ^a rôw ^u -collected	pātashĕl by-the-ki	nan zyun ^u ng firewood
bĕ-shumār.	Athi-pĕt	n was-c	anôwun aused-to-	watharun ^u , a-mat,
athi-pěth	khotu			azīr biyĕ
it-verily-on	he-mounted	himself		-vizier also
nöyid.	Dyutukh	zinis	nār	tsŏpöri.
the-barber.	Was-given-	to-the-	fire	on-the-
	by-them	firewoo	d	four-sides.

25. Dapān wustād,— (Is) saying the teacher,—

Dod ^u Was-burnt-up		ashāh, king,	and the second second	wazīr, e-vizier,
biyĕ nöyid,	trěnaway	g àl i.	Wôt ^u	ot ^u
also the-barber,	the-three	were-destro	yed. Arrived	there
lāl-shĕnākas-nish	suh	wazīr,	yus	wazīr
the-lapidary-near	that		which	vizier
pātashĕh-kūr ^ü	hěth	ôs ^u	tsalān,	ta
the-king's-daughter	taking	was	fleeing,	and
samokhukh was-met-by-them	ôkhun-ke the-religio teacher's-s	us- // h	suy e-verily	wôt ^u arrived

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amis lāl to-that	-shĕnāka-sond ^u lapidary's	gara.	Pānawöñ Mutually
karĕkh were-made-by- them	katha-bātha.	Wonus It-was-said- to-him	ám ⁱ by that
lāl-shĕnākan lapidary	yih panun ^u this his-own		har, e. experiences ourney),
yus ami which by-that	nöyidan ta barber ar		n amis
ôs ^u pēsh was in-front	brought. It-	Dopunas, was-said-by- nim-to-him,	"thine-own
khôtūna _{lady}			ésa yih
Lālmāl Par Lālmāl Fair			rukhsath. ave-to-depart.
Yĕsa yih Who this	afterwards was-l	prought- ha	nith, sa ving- she uered,
thôwun	pānas.		

26. Dapān wustād,—

was-kept-by-him

(Is) saying the-teacher,—

Suh	wazīr	byūţhu	pātashöhī	karani.
That	vizier	sat	sovereignty	to-do.
Lāl-shĕnākh		byūţhu	wazīrī	karani.
The-lapidary		sat	viziership	to-do.
Aslāmalaikum		wālaikum salām		

Aslāmalaikum, walaikum salam.

The-peace-be-upon-you, and-upon-you be-peace.

for-him-self.



VOCABULARY OF ALL THE WORDS IN GÖVINDA KAULA'S TEXT

[Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kan', kan', kan, kona, kun, kuni, and kun'. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter \tilde{n} follows n, and is follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.]

a, ĕ, interrog. suff.; gatshiyĕ, is it proper? xii, 13; sapadakha, wilt thou become? iii, 2; tagiyĕ, will it be possible for thee? v, 8, 9; tatanasa, will they cut off for him? v, 7.

ā, interrog. suff.; chwā, is he? xii, 21.

 \bar{a} , suff. of indef. art., see $\bar{a}h$.

ě, i, y, izāfat; dukhtar-ě-khāsa, (your) own daughter, v, 11; khalatě-shöhī, robe of royalty, x, 4 (bis); löyik-ě-pātashāh, worthy
of a king, x, 4; pēsh-ě-pātashāh, before the king, vi, 9;
söhib-ĕ-āgāh, master intelligent, ii, 9; shěhar-ĕ-Yīrān, the
country of Persia, ii, 1; törīph-ĕ-Yūsūph, praise of Yūsuf,
vi, 17; Azīz-i-Misar, N.P., vi, 10, 2 (bis), 4; dökhil-imahalakhāna, brought into the harem, xii, 19; dīn-iMahmad, the faith of Muḥammad, iv, 6; hakh-i-Khŏdāy,
duty due to God, xii, 15; hukm-i-Māhrāj, order of the
Mahārāja, xi, 4; hěkmat-i-Parwardigār, the power of
Providence, i, 11; kōh-i-Tōra, Mount Sinai, iv, 5; löyik-i,



worthy of, xii, 10, 19 (bis); makh*r-i-zan, coquetry of a woman, x, 13; söhib-i-kitāb, a master of books, x, 13; wölād-i-Ādam, a descendant of Adam, iv, 3; yād-i-Ālāh, memory of God, i, 7; dwā-yi-khör, a prayer for welfare, i, 3; hawā-yi-asmān, the air of heaven, ii, 6; hawāla-y-Khŏdā, in the care of God, x, 7; wāda-y-Khŏdā, an oath by God, xii, 7 (bis), 15 (bis); irregular use, hazrat-i-Ādam, and so on, iv, 2, etc.; hazrat-i-Sulaymān, his highness Solomon, xii, 17; hazrat-i-Yūsūph, etc., his highness Yūsuf, etc., vi, 8, etc.; Shāh-i-Yūsūph, id., vi, 1; Sultān-i-Mahmōd-i-Gaznavī, Sultān Mahmūd of Ghaznī, i, 1; Marāz-i-Pargan, the Pargana of Marāz, xi, 5.

ī, interj.; věsī, O female friend, ix, 1; cf. 'yih.

ō 1, and; arz ō samā, earth and heaven, vii, 26.

ō 2, in ō-kun, in that direction, xii, 23.

āb, m. water, v, 4; v, 4 (bis); vii, 7 (bis); -dawa-kañ, (enter) through the water-drain, v, 4; āba-hanā, f. a little water, x, 5; -pyāla, water-cup, vii, 7; -srēhā, water-moisture, viii, 7; ābas, to the water, viii, 7.

abtar, terrified, vi, 12.

áchi, f. an eye; pl. nom. tuvyēyĕ achĕ, the eyes were closed, xii, 22; dat. achĕn, diwān chuh achĕn düh, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

ad, in ada-wati, midway, vii, 20.

ada, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; -kyāh, then of course, of course, certainly, viii, 11; xii, 4.

ādā, m. completion; — gathun, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

odu, half; f. pl. ajě, half, i.e. some, xi, 7.

adal, m. justice; adala söty, by means of justice, i, 3.

adālath, f. a court of justice; adālüts^ū-pēth, (went) to the court of justice, v, 9.

Adam, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. ādamas-söty, together with A., vii, 6.

āh 1

āga, m. a master; sg. dat. āgas-pěṭh, (infidelity) to a master, viii, 6, 8, 11.

āgē (Hindī), ahead, in front, xi, 4.

āgāh, söhib-ĕ-āgāh, an intelligent master, ii, 9.

agar, if, viii, 13.

āgur, m. source (of a stream), viii, 7.

āgay, f. information; āgayi, for inspection, v, 7.

āh 1, ā, suff. of indefinite art.; dŏhā dŏhā, each day, every day, viii, 3; dalīlā, a story, viii, 6, 8, 11; x, 1 (bis); hakīmā, a single wise man, vi, 13; hātshā, an accusation, vi, 9; kěh kālā (v, 10), or keh kalah (viii, 2), some short time (elapsed); mödana, a plain, x, 5; pardā, a veil, vi, 4; pātashāhā, a certain king, viii, 1; sōdāgārā, a merchant, viii, 9; shĕhmārā, a python, viii, 7; shěharā, a city, v, 1; shěkhtsā, a person, x, 1; āba-srěhā, a water moisture, a trickle of water, viii, 7; sāthā, (sit, wait) a moment, vi, 3; vii, 9; thunua, a (piece of) fresh butter, ix, 4; zalā zalā, a scratch a scratch, a continuous scratching, xii, 17; zanānā, a woman, x, 5; xii, 4, 10; ziyāphathā, a dish of food, x, 5; akhāh, a certain person, v, 7; yus akhāh, whoever, viii, 6, 8, 11; ankāh, a rara avis, ii, 2, etc., see ankā; hānzāh, a boatman, i, 4; köm"āh, a deed, x, 2, 3; kuth"āh, a room, ix, 4; kötyāh, how many a! ix, 5, 11; xii, 29; marhabāh, a wish of good luck, ii, 10; něcywah, a son, v, 2; nazarah, a glance, viii, 11; phakīrāh, a faqīr, ii, 1 (bis); photawāh, a decree, ii, 7; pātashěhāh, a king, ii, 1; phikirāh, a thought, xii, 19, 24; rāthāh, a night, xii, 5; sadāh, a sound, viii, 9; sölāh, an excursion, ii, 2; sāthāh, for a short time, ii, 4; töbiyāh, an humble servant (fem.), xii, 18; wuchunāh, a look, viii, 3; wārayāh kālāh, a long time (elapsed), viii, 2; wārayāh kāl, for a long time, viii, 2; wustādāh, a teacher, i, 13; vyūruāh, a little nectar, ix, 2; yĕdāh, a belly, ix, 7; zālāh, a net, i, 6, 7, 8; zanānāh, a woman, iii, 4.

Followed by akh, ôkhūnā akh, a certain religious teacher, xii, i; balāyā akh, an evil thing, x, 8; dŏhā akh, one day, xii, 1; hānzāh akh, a certain fisherman, i, 4; dānāh wazīran aki, by a certain wise vizier, viii, 1; khôtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqīr, x, 7;



pātashěhā akh, a certain king, viii, 7, 11; sōdāgārā akh, a certain merchant, viii, 9; shěharā akh, a certain city, v, 1; shěkhtāh akh, a certain person, xii, 3; zanānā akh, a certain woman, x, 5.

āh 2, m. a sigh, iv, 3; pl. nom. āh, i, 5.

ahad, m. lifetime, time; abl. sg. with emph. y, ahaday, i, 2.

Ahmad, m. N.P., Ahmad.

ahan-gār, m. a blacksmith; pl. dat. ahan-gārān, m.c. for -gāran, xi, 16.

aj²dāh, m. a python, a boa-constrictor, x, 11 (ter); sg. dat.

ajadāhas (in sense of acc.), x, 7.

 ok^{u} , one, a, a certain; with emph. y, masc. okuy, one only, xii, 13; fem, $\ddot{u}k^{\ddot{u}}y$, one only, xii, 15; ag.sg.masc. subst. $\dot{a}k^{i}$, by one (sc. son); adj. phakīran āki, by a certain fagīr, x, 12; dānāh wazīran aki, by a certain wise Vizier, viii, 1; sg. abl. masc. aki dŏha, on a certain day, one day, v, 1; dŏha aki, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. akis, v, 6; vi, 11; adj. bāgas akis manz, in a certain garden, iii, 7; mõhara hatas akis rosh^u, a necklace of one hundred mohars, v, 10; mödānas akis manz, in a certain plain, iii, 1; viii, 9; nāgas akis pěth, on a certain spring, iii, 4; phakīras akis, for a certain faqīr, iii, 1; pātashēhas akis nish, (arrived) near a certain king, viii, 5; sheharas akis manz, (arrived) at a certain city, xii, 2; wanas akis manz, in a certain forest, ix, 1; fem. akis jāye manz, into a certain place, iii, 7; jāyě akis, in (at) a certain place, ii, 8; viii, 7 (ter), 9; jāyě akis . . . jāyě akis, in one place . . . in another place, i, 3, 4; kŏli akis pĕth, (went) to the bank of a certain stream, xii, 2.

akh, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in ôkhunā akh, a certain religious teacher, xii, 1; balāyā akh, an evil thing, x, 8; dŏhā akh, one day, xii, 1; hānzāh akh, a certain fisherman, i, 4; khôtūnā akh, a certain lady, v, 11; xii, 15; phakīrā akh, a certain faqīr, x, 7; pātashĕhā akh, a certain king, viii, 7, 11; sōgādārā akh, a certain merchant, viii, 9; shĕhar akh, a certain city, ii, 1; shĕharā akh, a certain city, v, 1; shĕkhtsāh akh, a certain





person, xii, 3; $zan\bar{a}n\bar{a}$ akh, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix \bar{a} or $\bar{a}h$ of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. akh kath, one word, xii, 1. So also when opposed to "other" in the following: akh . . . bēkh (or byākh), the one . . . the other, viii, 14; xii, 3, 10, 19; akh . . . biyĕ, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, akhāh, a certain person, v, 1; yus akhāh, whoever, viii, 6, 8, 11.

ākh, ākhō, see yunu.

ôkhun, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., ôkhunā akh, a certain religious teacher, xii, 1; ôkhun-koṭⁿ, the son of a r.t., xii, 25; -zāda, id., xii, 2; sg. dat. -zādas nish, (came) to the r.t.'s son, xii, 2.

akith, on one side; nagas akith kun, on one side of the spring, xii, 14.

ôlu, m. a bird's nest, viii, 1; sg. dat. ölis, viii, 1.

Alāh, m. God, i, 7; ii, 12.

alīl, wretched, miserable, poverty-stricken, i, 4.

ālam, m. the world, the universe, i, 13; iv, 3.

öli-nāsh, m. destruction of house and home, ix, 3.

 $\bar{a}lav$, m. a call, a cry; — karun, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

alvidāh (= al-widā'), m. — karun, to make a last farewell, vii, 16. $\bar{a}m$, etc., see yun^u .

ômu, raw, uncooked; masc. pl. nom., ömi, xi, 11.

amôbu, very, excessively, xi, 18.

amānath, m., a deposit in trust, x, 12; — thāwun, to place as a deposit, to put in deposit, x, 12.

āmpa, f. pl., the feeding of one bird by another, beak to beak; -kani, by means of this method of feeding, viii, 1.

amār, m. desire, longing, v, 2.

 $\bar{a}mot^u$, $\bar{a}m\ddot{u}ts^{\ddot{u}}$, see yun^u .

öna, aina, m. a mirror, v, 4 (ter).



 un^u , sign of gen., generally used with persons, but used with $ash^{\epsilon}kh$ $(ash^{\epsilon}kun^u)$, love, v, 2, 3, 10.

and, m., end, extremity; andas-kun, at the end, at the extremity, xii, 6; wôt^u shĕharas and-kun, he arrived at the outskirts of the city.

andar, adv. within, iii, 8 (ter); postpos, governing dat., within, in, i, 13; xii, 17; andar^ay, id., xii, 16.

ankā (= 'anqā), m. a phœnix, a rara avis, something very rare; with suff. of indef. art. ankāh, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

anun, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; anun nād dith, having called to bring, to summon, send for, x, 12; pēsh anun, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; anun zīnith (xii, 25) or anun zēnān (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; anith dyun, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, anani, x, v; fut. pass. part. with gatshun 1, anun, v, 4; anun^u, xii, 21 (ter); fem. anü \tilde{n}^u , x, 5; xii, 19, 20 (bis); conj. part. anith, iii, 1; xii, 4 (bis).

pres. part., forming pres. anān chuh, x, 12; chuh anān, xii, 19.

1 past part. forming past, on^u, fem. $\ddot{u}\ddot{n}\ddot{u}$; m. sg. with suff. 3 sg. ag. onun, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. onukh, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. on^uhas, vi, 16; m. pl. with suff. 3 pl. ag. anikh, v, 9; viii, 1; x, 12 (bis); anⁱhay (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. $\ddot{u}\ddot{n}^uhas$, xii, 11; with suff. 3 sg. ag. $\ddot{u}\ddot{n}^un$, x, 10; xii, 25; with suff. 3 pl. ag. $\ddot{u}\ddot{n}^ukh$, ii, 8; f. pl. with suff. 2 sg. dat. aney, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. anehas, vi, 16; perf. part. on^umot^u; m. pl. anehas, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 os^u on^umot^u, xii, 25; 2 past part. anav, forming 2 past, with suff. 1 sg. ag. anam, ix, 2.

fut. sg. 1 ana, x, 5; interrog. ana, xii, 4, 5, 11; pl. 1,





with suff. 3 sg. acc. anon, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. ananay, xii, 16.

impve. sg. 2, an, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. anūn, iii, 5, 9; with suff. 3 pl. acc. anukh, x, 12; 2 pl. with suff. 1 sg. dat. anyūm, vi, 16 (bis); with suff. 3 pl. acc. anyūkh, x, 12.

 $\bar{a}\tilde{n}$, yes, x, 5, 12.

apöri, in that direction, v, 4; -kini, from on that side, v, 7. Cf. yipöri.

apsar, m. an officer; sg. dat. apsaras, x, 12.

apozu, untrue, v, 9.

ār, m. pity; āy-nā ār, did not pity come to thee? ix, 3; yiman āv ār myôn^u, pity for me came to them, x, 12.

ōr, there; ōra, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to yōra), v, 8; ōra-kani, in that direction, v, 2. Cf. wōda.

örü, f. a shoemaker's awl, xi, 14.

arām, m. repose; — karun, to repose, v, 9; — trāwun, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. arāmas, at rest, sleeping, viii, 13.

armān, m. longing; — āv, longing came, iii, 9.

arz-ö-samā f. (= arz o samā) earth and heaven, vii, 26.

ās, see yunu.

ös, m. the mouth; ösa-kani (issuing) from the mouth, viii, 7; chis ösüs harān (rubies) are dropping from her mouth, xii, 9. ashkh, m. love, v, 2 (bis); ashka chīh, a particle of love, vii, 30; sg. gen. ashkunu (not ashkuku), v, 3, 10; do. f. dat. ashkañe,

v, 2.

āshenāv, m. a near relation, x, 1, 6, 10.

asal, real, ii, 8, 11; xii, 16.

aslāmalaikum (= as-salām 'alaikum), the peace be upon you, xii, 26.

asmān, m. heaven, ii, 6; pl. dat. asmānan pěth, on the heavens, iv, 4; pl. abl. asmānav pěth, above the heavens, iii, 8.

āsun, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;



viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, phakīras ôs², the faqīr had, ii, 4; amis ôs², he had, ii, 5; vi, 10; x, 4; ôs² amis, he had, ii, 5; ös²s, he had (a wife), iii, 1; ôsum, I had, vii, 11, 15; ôsus, he had, viii, 7, 9; ābas āsinā, has not the water? viii, 7; tamis ôs², he had, viii, 9; amis ös², he had (sons), viii, 11; tamis²y ös², he had (sons), xii, 1.

inf. $\bar{a}sun^u$, xii, 4; sg. dat. $\bar{a}sanas$, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. $\bar{a}sun$, xii, 10 (bis); $\bar{a}sun^u$, xii, 4 (bis), 5, 13 (ter); with emph. y, $\bar{a}sunuy$, i, 12 (v.l.); pl. $\bar{a}san^i$, xii, 5.

past sg. masc. δs^u , was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 ($p\bar{a}tash\bar{a}h$ - $k\bar{u}r^u$ biyĕ δs^u sŏnar bagas-manz, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); δs^u -na, he was not, xii, 2; δsum , I had, vii, 11, 15; δsus , he had, viii, 7, 9; kati $\delta sukh$, whence wast thou? where have you come from? xii, 15.

Forming impf. ôs^u gaḍān, he used to make, v, 1; ôs^u karān, he was making, i, 1; ôs^u lāyān, he was casting (a net), i, 6; ôs^u marān, he was dying, v, 9; ôs^u nērān, he used to go out, viii, 1; ôs^u phērān, he was wandering, i, 2; ôs^u pakān, he was going along, v, 7; ôs^u tārān, he was paying (tribute), x, 10; ôs^u trāwān, he was emitting, i, 5; ôs^u tsalān, he was absconding, xii, 25; ôs^u wuchān, he was watching, iii, 1; ôs^u wŏtharān, he was wiping, viii, 6, 13; khĕwān ôs^u-na, he used not to eat, vi, 16; ôsus karān, I was making, x, 14; ôsus-na khasān, was not rising for him, i, 6; ôsus zāgān, (disloyalty) was waking in him, ii, 5.

Forming plup. δs^u on umot u, had been brought, xii, 25; δs^u dyut umot u, had been seen, vi, 14; δs^u dyut umot u, had been given, x, 12; δs^u gamot u, he had become, i, 4; δs^u go mot u, had befallen, v, 2; δs^u kor umot u, had been made, ii, 1 (bis); kor umot u δs^u , had been made, x, 7; δs^u hyumot u, had been taken, viii, 9; δs^u pe mot u, had fallen, viii, 9; xii,





15; ôsukh korumotu, had been made by them, viii, 2; ôsum āmotu, (to-day) he came to me, iii, 1; phakīr ôsum lôgumotu, I dressed as a faqīr, x, 14; ôsunas dyutumotu khash, she gave a cut (to one of) his (nails), v, 6; ôsus gŏmotu, (love) befel him, v, 2; ôsus korumotu, had been done to her, ix, 1; ôsuthan korumotu, he was made by thee, x, 12.

Forming plup, with conj. part. δs^u zölith, he had kindled, iii, 1; δs^u lögith, he had dressed himself as (a faqīr), x, 12.

m, pl. $\ddot{o}s^i$, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. $\ddot{o}s^i$ $b\ddot{o}z\ddot{a}n$, they were listening to, viii, 1; $\ddot{o}s^i$ $gatsh\bar{a}n$, they were becoming, they used to be, viii, 1; $\ddot{o}s^i$ $kar\ddot{a}n$, they were making, i, 3; $kar\ddot{a}n$ $\ddot{o}s^i$, they were making, xi, 8; $\ddot{o}s^i$ $l\ddot{a}r\ddot{a}n$, they were running, x, v; $\ddot{o}s^i$ $pak\ddot{a}n$, they were walking, x, 1; $\ddot{o}s^i$ $par\ddot{a}n$, they were reading, viii, 3, 4; $wad\ddot{a}n$ $\ddot{o}s\bar{\imath}$ (m.c.), they were lamenting, xi, 5.

Forming plup. ösⁱ gamātⁱ, v, 9; ösis gāndⁱmātⁱ, they had been tied (on) his (arm), x, 5; ösⁱwa ditⁱmātⁱ, they had been given to you, x, 12.

f. sg. $\ddot{o}s^{\ddot{u}}$, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; $\ddot{o}s^{\ddot{u}}na$, it (f.) was not, ii, 1; $\ddot{o}s^{\ddot{u}}s$, I was, vii, 10; I became, ix, 2; $\ddot{o}s^{\ddot{u}}s$, he had (a wife), iii. 1.

Forming impf. ösü gatshān, she used to go, v, 1; ösü karān, she used to make, xii, 20; ösü wadān, she was lamenting, vii, 16; ösüna gatshān, (chirping f.) was not occurring, viii, 1; ösüs shūbān, I (f.) was beautiful, vii, 10; ösüsan tshādān, I was seeking for him, xii, 15; ösüy karān, she verily was making, vii, 16.

Forming plup. $\ddot{o}s^{\ddot{u}}$ parzanö $v^{\ddot{u}}$ m $\ddot{u}ts^{\ddot{u}}$, she had been recognized, x, 5; $\ddot{o}s^{\ddot{u}}$ $t\ddot{u}\dot{u}j^{\ddot{u}}m\ddot{u}ts^{\ddot{u}}$, she had absconded, ix, 1; $\ddot{o}s^{\ddot{u}}s$ $k\ddot{u}r^{\ddot{u}}m\ddot{u}ts^{\ddot{u}}$, (a seal, f.) had been made on it, x, 10.

f. pl. $\bar{a}sa$, they (f.) were, iii, 7; xi, 7 (bis); $\bar{a}sakh$, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. karān āsa, they (f.) were making, xi, 19. Forming plup. āsa hētsamatsa, they (f.) were taken, x, 14. fut. sg. 3, āsi, he (etc.) will be, x, 1; āsinā, will there not be? i, 2; ābas āsinā, has not the water? viii, 7; āsim (for

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āsēm), there will be (on) my (queen), viii, 13; āsiy, there will be for thee, xii, 11.

Forming fut. perf. $m\bar{a}$ $\bar{a}si$ $\bar{a}mot^u$, I wonder can he have come, xii, 23; $\bar{a}si$ $l\bar{a}ry\bar{o}mot^u$, is probably polluted, viii, 6; $\bar{a}si$ $mumot^u$, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, āsi pěmits^u, (on whom a particle of love) will have fallen; vii, 30; āsi wôt^umot^u, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, āsihē shūbān, it would be excellent, ii, 4, 5.

perf. m. sg. 3, $chuh \ \delta s^u mot^u$, has been, i.e. was, v, 1; $\delta s^u mot^u$ chus, (someone) was (near) her, v, 4.

asar, m. a result, vi, 16; asara-söty, owing to the result, vi, 16.

ati, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; yiti-kyāh . . . ati-kyāh, here, on the one hand . . . there on the other hand, viii, 13; atiy, in that very place, x, 3, 5.

ati, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; atiy, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. atyuku, of there; m. sg. dat. atikis pātashēhas nish, (came) to the king of that place.

ot", there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; ot" tāñ, up to there, by that time, x, 4, 6; otuy, there verily, iii, 4; ix, 1.

[ath], this, that (near, or within sight).

subst. an. m. sg. ag. $\dot{a}m^i$, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; $\dot{a}miy$, by him verily, v, 9; an. m. sg. dat. amis, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (amis kyāh chuh nöli), what is on his neck?), 11; x, 1, 1 (amis lôyukh, they beat him, bhāvē prayōya), 4 (ter), 5, 12; xii, 4, 5, 10 (amis kôsun mast, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; amisūy to this one verily, ii, 8; v, 7; viii, 7 (amisūy ösa-kani, from its (an.) mouth); xii, 15 (amisūy athi, by the hand of this very one); sg. m. gen. $\dot{a}m^i$ -sondu, v, 3; viii, 6, 8, 10; $\dot{a}m^i$ -





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siinz^a, iii, 4 (bis); asond^a, viii, 9; f. sg. ag. ami, iii, 1 (bis), 2; 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. amis, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (amis kathan, on her words), 15 (bis); f. sg. gen. àmⁱ-sond^a, xii, 7; àmⁱ-sandi, x, 5; àmⁱ-sanzi, xii, 15. subst. inan. sg. abl. ami, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); amiy (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. amyuk^a, iii, 4; vi, 15; xii, 17; sg. dat. ath, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (ath khabar, news about that), 21, 22, 23; athⁱ (emph. i), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2,

adj. an. sg. m. ag. am^i , ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. amis, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. y), amis^ūy, iii, 8; x, 10; f. ag. ami, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. amis, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. y), amis^ūy, iii, 4.

adj. inan. sg. abl. ami, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. ath, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. i) athi, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

ath, m. a market; sg. abl. ata-pětha, v, 7.

7, 21, 22, 24 (bis).

atha, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom.
vii, 25 (zīthi atha dārāni, to stretch out the arms); x, 5 (bis),
xii, 2; sg. abl. athi, viii, 11 (athi dyunu, to make over to so

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and so), xi, 18; xii, 15 (bis); pl. gen. athan-handi, v, 6; sg. dat. athas, v, 6; athas-kěth, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— dyut^u, put into the hand), 23; athas-manz, (a bracelet) on the hand, xii, 12.

öth, eight, iii, 5; öthi dŏhi, after eight days, iii, 4. athara, f. a wool-worm; a wood-worm, vii, 19.

ŏtāny, there verily, xii, 33.

ataty, in that very place, viii, 7.

atsun, to enter (manz, into).

impve. sg. 2, atsh, iii, 8 (bis); inf. and fut. part. pass. atsun, v, 4 (bis) (with gatshun 1); logu atsani, began to enter, x, 7; n. ag. atsawunuy, even as I enter, v, 8; fut. sg. 1, atsayō, I will enter, O! v, 7.

past m. sg. 2, $t\bar{a}kh\bar{o}$, didst thou enter, O! ii, 2; 3 $t\bar{a}v$, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, $t\bar{a}y$, v, 9; $t\bar{a}s$, they entered for him, viii, 9.

āv, see yun".

ay 1, if; yiy, if this, iii, 4 (bis), 9; tiy, if that, iii, 4 (bis), 9; dödilad-ay, if (ye are) pained, vii, 9; hargāh-ay, if (he had done), viii, 10; hargāh ki-y, if (he had done), viii, 7, 13; ladaham-ay, if thou wilt send to me, x, 3; chiway, if ye are, xii, 15.

ay 2, O! kūriyay (addressed by a nurse to a princess), O daughter! v, 2; ay wazīra (addressed by an inferior), O vizier! xii, 4. ay, O! ay gölām, O slave! (addressed by a superior), viii, 6, 8, 11.

āy, āyĕ, see yunu.

'yiy, in vis'yiy, O friend (věs, fem.), ix, 11. Cf. ī and (in v, 2) kūr'yĕy.

by, see yun".

āyĕkh, see yunu.

ayālbār, possessed of a large family, ix, 2.

āyām, āyĕm, āy-nā, āyĕs, see yunu.

az 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis);
az tāñ, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. azic^ū, x, 14.

az 2, from; az Khŏdā, from God, vi, 10.

azal, m. fate, doom, vii, 12; ix, 6.

özīz, poor; m. pl. nom. özīz, ix, 11.





Azīz-i-Misar, N.P., vi, 10, 12 (bis); sg. ag. -misaran, vi, 14.

 $b\bar{a}$; $par\bar{\imath}$ $b\bar{a}$ - $Kh\delta d\bar{a}$, a fairy who obeys God, xii, 20; $\bar{a}v$ $b\bar{a}$ - $s\delta ruy$ - $s\bar{a}m\bar{a}n$, he came with all (his) paraphernalia, xi, 20.

bĕ, bē, prefix of privation; bē-bahā, priceless, xii, 3, 4 (bis); bĕ-shumār, countless, xii, 20, 1, 4; bē-khabar, untaught, ignorant, vii, 28; bē-wŏphā, treacherous, x, 13; bē-wŏphöyō, treachery, infidelity, viii, 6, 11; bē-wāsta, without worldly ties, v, 11.

bāba, m. a holy man, a Calandar; bāban (among) Calandars, vi, 13.

běb, f. the breast-pocket; sg. dat. běbi andar (xii, 17) or běbi-andar y (xii, 16), in the breast pocket.

bace, m. the young of any animal; pl. nom. bace, viii, 1.

bởchế, f. hunger; — $l\ddot{u}j^{\ddot{u}}s$, he became hungry, vi, 16; bởchi-sởtiy, merely owing to hunger, vi, 16.

bacun; 2 past, bacyōkh, thou escapedst, x, 8.

bacāwun, to save; inf. fem. tagiye bacāwüña, do you know how to save her? v, 9.

 $b\tilde{o}d^i$, m. a prisoner; $b\tilde{o}d^i$ - $h\tilde{a}l$, f. a prison, ix, 4.

 $b\check{o}d^u$; hata- $b\check{o}d^i$, hundreds, ix, 9.

bod", great, xii, 14; badis-hihis, to the elder (prince), viii, 13.

bud", old; bud" zanāna, an old woman, x, 5; bujě zanāni, to the old woman, x, 5.

badal, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.

badan, m. the body; sg. dat. badanas, viii, 6 (bis), 13.

budun, to be old; 2 p. m. sg. 1 budyős, I am grown old, xii, 1.

bědār, awake, iii, 7; viii, 8; — gatshun, to wake (from sleep), vi, 12; viii, 6, 9, 13; — rōzun, to keep awake, x, 1, 6, 8.

bāg, m. a garden, ii, 1; sg. gen. armān bāguk^u, longing for the garden, iii, 9; dat. mushtākh bāgas, enamoured of the garden, iii, 9; bāgas-manz, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).

båg, m. the Musalman call to prayer; — parun, to cry the call to prayer, xii, 1.

bögi, in shāman-bögi, at about evening, v, 5.

běgāh; gāh běgāh, in and out of season, vi, 2.

bagal, m.: bagala-manza, from under his armpit, viii, 7.



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bāgani; bāgani āyes, it was my fate, ix, 4.

bög^arun; fut. pass. part. f. pl. bög^arañĕ, (loaves) must be divided, v, 8; 1 p. f. pl. bög^arĕn, she divided (the loaves), v, 8; 2 p. f. sg. bög^arēm-ay, I divided it (f.), 0! v, 7.

bāgwān, m. a garden-watcher, a gardener, xi, 13.

bŏh, I, ii, 5, 11 (bis); iii, 1, 4 (bis), 8; v, 5, 6; vii, 20, 5; viii, 3, 6, 8, 10, 11 (quater); ix, 1, 4; x, 1, 2 (bis), 3, 5 (bis), 7, 12; xii, 1, 4, 11, 19, 23; bŏ-nay, I (shall) not, xi, 14 (poet.); bŏ ti, I also, iii, 4; bŏy, if I, viii, 1 (bis); I verily, x, 10, 2, 4; buday, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

asě, us, to us, etc., viii, 1, 3, 11; x, 2, 12 (bis); xii, 17; asě-kun hôwuth, thou showedst before us, vi, 5; $\dot{a}s^i$, we, v, 9, 10; viii, 3; xi, 15; xii, 19; $\dot{a}s^i$ -ti, we also, xii, 1.

mě, me, to me, etc., iii, 4, 9; v, 8, 9, 10, 11; vii, 11, 2, 3; viii, 11; ix, 1, 4, 6; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis); by me, ii, 2 (bis); vi, 15; viii, 5; ix, 11; x, 1, 12 (ter), 14; xi, 1; xii, 6, 20, 4; mě-kyutu, xii, 24; mě löyikh, fit for me, xii, 10 (bis); mě nish, near me, viii, 5; xii, 22 (bis); mě nishě, near me, in my possession, x, 14; mě ôsum, I had, vii, 15; mě sötin, (share) with me, i, 7; mě söty, together with me, viii, 3, 11; x, 9; xii, 2, 7; mě-ti, to me also, ix, 1; me also, vi, 11; xi, 14.

bah, card., twelve; tsātas bahan-hatan-hondu zyuthu, the master of twelve hundred pupils, v, 1.

Bahadur Khan, m. N.P., Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

běhun, to sit down, vi, 3, 16 (bis); x, 7; xii, 4 (bis), 6, 7, 21; to sit down in a place, take up a position, xi, 2; to be stationed, posted (at a particular place), xi, 6; to remain, stay (in a certain place), take up one's abode, viii, 4; x, 5; xii, 2, 4; to sit down at a work, set to work, xii, 26 (bis); to be employed (in a certain business), viii, 5 (ter); to sit down (after finishing a work), to rest, viii, 8; byūthu nazari, he sat watching; nõkar běhun, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. bihith, seated, x, 5 (bis); xii, 4, 5; fut. sg. 1, běha, xii, 3; 3, běhi, vi, 16; impve. sg. 2



běh, xi, 2; pl. 2, běhiv, viii, 5; pol. impve. sg. 2, běhtam, sit please for me, sit to please me, vi, 3; fut. impve. běh^tzi, you must sit, xii, 6; pres. masc. sg. 3, běhān chuh, xii, 4; past masc. sg. 3, byūth^u, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); byūthus, sat (on) his (thumb-ring), vi, 16; m. pl. 3, bīthⁱ, viii, 5 (bis), 8; xi, 6; xii, 2.

bahār, m. the season of spring, i, 11.

bāj, m. tribute; — tārun, to collect tribute, x, 10; xi, 2.

bôju, m. in böji-bath, sharing, partnership, i, 7.

bāki, conj. but.

bēkh, see byākh.

bakhacöyish, f. a present, a gift, ii, 7; xii, 3.

bakār, useful, x, 6.

Bikarmājěth, m. N.P., Vikramāditya; sg. ag. bikarmājētan, x, 8; gen. m. — jětun u , x, 7, 14; f. — jětu \tilde{n}^{u} , x, 1, 6.

baktāwār, prosperous, viii, 9.

bāl, m. a child; bāla-pān, a youthful body, the graceful body of a child, vii, 11; sg. dat. -pānas, vii, 15.

bāl, f. a girl; sg. dat. bālē, m.c. for bāli, v, 11.

bol, m. speech; bol-boshu, the chirping of birds, viii, 1 (ter).

bulbul, m. a nightingale, ii, 3 (bis); with suff. of indef. art. bulbulāh, ii, 3.

baliki, conj. moreover.

Baltī, m. a Baltī, an inhabitant of Baltistān; voc. pl. baltī, xi, 4 (Hindōstānī).

balāy, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. balāyā akh, an evil spirit, x, 8; balāy pēyin, may calamity fall on him, ix, 2.

běmār, adj. sick, ill, v, 1, 3; — gatshun, to become sick, v, 10;
 — pyon^u, to fall ill, v, 1.

bon, adv. down, below, xii, 15; — wasun, to descend, viii, 4; xii, 2, 14, 15; bona-kani, below, down below, iii, 2.

band, adj. shut, tied up; bar band karun, to shut the door, viii, 3; karin band, he tied up (rupees), x, 2.

banda, m. a slave, i, 13; voc. banda, i, 13.

bandūk-bāz, m. a gunner; pl. nom. bandūk-bāz, ii, 7.

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bandūkh, m. a gun, viii, 10; — lāyun, to fire a gun, ii, 11; cf. viii, 10.

bīnāh, m. one who sees, ii, 2.

banun, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22: viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; banun, inf., is used to mean "fate", especially "evil fate", hence banana-rost", free from fated sorrow, vii, 23.

fut. sg. 3, bani, vi, 13; vii, 1; x, 3; with v added (I say to you, "there will happen"), baniv, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. banān ches-na, viii, 7; II past, banyov, vi, 16; with suff. 1 pers. sg. dat. banyom, vii, 22; III past, banyāv, xii, 1.

bonth; bontha-kani, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); pātashehas bonth-kun, (laid) before the king, i, 8; cf. bronth.

bēnawāh, adj. destitute, vii, 7.

banāwun, to make; I past with suff. 3 pers. sg. ag. banôwun, viii, 14.

běñě, f. a sister, iii, 9; x, 3, 10; sg. ag. běñi, x, 3 (bis), 10; gen. běñě-hondu, x, 3 (ter), 10; dŏda-běñě, a milk-sister, a foster sister, iii, 4.

buñulu, m. an earthquake, xii, 15 (gav, took place).

bāpath, postpos. for; mārana bāpath, he was made over for killing, i.e. to be killed, x, 12; ami bapath, for this reason, on this account, ii, 5; amiy bāpath, for this very reason, ix, 1; kami bāpath, for what reason? why? ix, 1; with what purpose? x, 12.

bar, m. a door; - band karun, to lock the door, viii, 3; - mutsarun, to open the door, viii, 3.

bār (1); Bār Khödāyō, O Great God!v, 7; Bār-Söhib, the Almighty, vii, 2, 3, 5.

bar (2); m. a load; wunta-bar (pl. nom.), camel loads, i, 9. bôr", m. a load, ii, 5; sg. abl. hěth bäri, taking in a load, xi, 13. barābar, adv. at once, iii, 9.

barg, m. a leaf; pl. abl. bargau-söty, owing to leaves, vii, 10.

broh, adv. (an order) in advance, beforehand, xi, 4.

brūh, adv. in advance, in front, beforehand, xi, 6; brūh brūh,



(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. pata pata, s.v. pata; ākh brūh, there came to them in front, there appeared before them, x, 1.

baram, m. an auger, a drill (poet. for barma); baram pānas chum karān, he is making auger(-holes) in my body, vii, 24.

bārāni, m. pl. a pair of uterine brothers, viii, 5; ag. bāranyau, viii, 3.

barun, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; rāth barüñü, to pass

the night, i, 10.

freq. part. bàri bàrī (for bàri bàri, m.c.), ix, 11; conj. part. barith, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. baray, ii, 3; past masc. sg. with suff. 3 sg. ag. borun, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. bürükh, viii, 3; ix, 7.

bronth, adv. of time, before, previously, x, 5; cf. bonth.

barish, f. a spear; sg. abl. barishi söty, (dug) with his spear, viii, 7.

borutu, adj. full; pl. dat. (for acc.) bariten, vi, 15.

 $b\bar{a}rav$, m. pl. grumbling; — din^i , to grumble, xi, 17.

barāyĕ, prep. for the sake of; on account of; for the purpose of; by way of; — kŏmbakas, by way of reinforcement, in order to give help, xi, 7.

bus", m. a gobbet or mouthful of food put into the mouth at one

time, xii, 17.

bāshě, f. babbling of a child; shuri-bāshě, infantile talk, v, 2.

bě-shumār, adj. countless, xii, 20, 1, 4.

bismillā, interj., bi'smi'llāh, in the name of God! xii, 17.

basta, f. the skin; - wālüñü, to flay, viii, 6.

bata, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); $-dij^{\bar{u}}$, f. a cloth holding a quantity of boiled rice, xi, 18; -han, a little boiled rice, x, 5; $-han\bar{a}$, usually f., but m. in x, 3; $-tr\delta m^{u}$, a copper dish holding cooked rice, iii, 1.

bath, m. böji-bath, sharing; — karun, to divide into shares amongst partners, to take one's own share and give out the other

shares, i, 7.

bāth, f. word, speech, language; katha-bātha, nom. pl. conversations, xii, 25 (we should expect -bāta).

bīthi, see běhun.





bota, m. a Tibetan, esp. an inhabitant of Baltistan; -böyⁱ, m. pl. Tibetan brothers, xi, 6; -garan, in Tibetan houses, xi, 6.

both^u, m. the bank of a river; bathis-pěth, on the bank, xii, 7; (ascended) on to the bank, xii, 6, 7.

buthu, m. the face, x, 5 (bis); xii, 2.

botun^u, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat. botanis, xi, 4.

böts^u, m. the members of a family, the people of a house, viii, 10; a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife (politely), x, 14 (bis); sŏnara-sandⁱ böts^u z^ah, the goldsmith and his wife, v, 10; pātashěha-sandⁱ (z^ah) böts^u, the king and queen, viii, 1 (bis), 5, 6, 13; pl. nom. böts^u, v, 9, 10; viii, 1, 13; x, 14; pl. dat. bātsan, viii, 1, 6, 13; x, 14; ag. bātsau, viii, 2, 5.

bāwun, to make manifest, explain a secret, confide a secret, ii,
4 (bis); vii, 21; past m. sg. bôwu, ii, 4; with suff. 3 sg. ag.
bôwun, ii, 4; past cond. sg. 1, bāwahö, vii, 21.

bē-wophā, adj. treacherous, x, 13.

bē-wophöyī, f. infidelity, viii, 6, 11.

bāwar, m. belief, faith; — karun, to believe, viii, 13.

bē-wāsta, adj. without worldly ties, v, 11.

bāy, f. a lady, a mistress; used as a suffix to indicate the wife of a man of a certain trade or profession; thus, gūri-bāy, a cowherd's wife, xi, 12; grīsti-bāy, a farmer's wife, ix, 1, 4, 6, 8, 10, 12; pātashāh-bāy, a king's wife, a queen, viii, 1, 2, 3, 4, 6, 11, 12, 13; sōdāgar-bāy, a merchant's wife, iii, 1, 2, 3 sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1, 6 (bis), 8, 10, 2; dat. bāyĕ, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix, 1, 4, 6; xi, 12; gen. bāyĕ-hondu, viii, 6, 13; ag. bāyi, viii, 1, 3, 11, 2; ix, 1; grīsti-bāyi(for -bāyĕ)-kun, (saying) to the farmer's wife, ix, 1.

biyě (properly abl. of byākh, q.v.), adv. again, once more, iii, 3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6, 7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7; iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater), 3, 4 (bis), 5 (bis); biyě kěh, something more (iii, 8), anything else (xii, 18); biyě kun, anywhere else, xii, 4.





conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; akh . . . biyĕ, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; ta . . . biyĕ, both . . . and, viii, 9.

böy, f. a smell, scent, stink, xii, 15.

bôy^u, m. a brother, viii, 14 (bis); sing. dat. böyis, v, 10; x, 3; pl. nom. böyⁱ, iv, 7; xi, 6; xii, 15; dat. bāyĕn, xii, 15; böyⁱ-bārānⁱ, uterine brothers, viii, 5; böyⁱ-kākañ, an elder brother's wife, v, 10.

biyābān, m. a forest, ii, 4.

byākh, byēkh, or bēkh, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. byākh, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); byēkh, viii, 1 (fem.); bēkh, xii, 3, 10 (fem.); sg. dat. biyis, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. biyi, xii, 1 (bis); fem. pl. nom. biyē, x, 1; m. pl. dat. biyēn, viii, 9. The sing. abl. of this word biyē or biyi is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. biyē.

byon^u, adj. separate, apart. byon^u byon^u, adv. separately, each apart, vi, 4; vii, 14; byunuy, He alone is apart from all

things, or discrete (of God), vii, 2.

bōzun, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; shumār būzⁿ, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass, this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. bōzun, abl. (forming pass.) bōzana, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. gatshĕm bōzunu, you must hear me, xii, 7; conj. part. būzith, vii, 27, 8; impve. sg. 2, bōz, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. bōztam, please to hear me; pl. 2, būzitav, please hear ye, vii, 9; fut. sg. 2 neg. interrog. bōzakh-nā,





wilt thou not hear? vi, 1 ff.; plur. 3, bōzan, xi, 20; pres. part. bōzān, hearing, gatsh bōzān, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. chus-na bōzān, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. bōzān chukh-na, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. chim bōzān, they are listening to me, xi, 5; imperf. m. pl. 3, ösi bōzān, viii, 1; past m. sg. būzu, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. būzuth, xii, 20; with suff. 3rd pers. sg. ag. būzutn, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. būzunas-na, he did not listen to him, ii, 5; f. sg. būzu, xi, 16.

bözigār, m. a deceiver, cheat, iv, 1, etc. bāzar, m. a market, a bazaar, v, 7. chīh, f. a particle, a very small amount of anything, vii, 30. chuh 1, the cry used in urging on a horse, xi, 8. Cf. hāri hāri. chuh 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. chvs, I am, xii, 1, 23; fem. chěs, xii, 18; 2 sg. masc. chukh, thou art, i, 10; ii, 2; xii, 1; fem. chěkh, viii, 3, 11; xii, 13; sg. 3 masc. chuh, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. chěh, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. chih, we are, xii, 1; 2 pl. m. chiv, (if) ye be, vii, 9 (poet.); chiva, ye are, xii, 1; 3 pl. m. chih, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. chuna, he is not, iii, 3; iv, 4, 6; xii, 2; fem. chěna, x, 6, 7, 14; xii, 2 (kōrĕ chěna khabar, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. chěna, xii, 19.

interrog. chěsa, am I (fem.) ? viii, 3, 11; chukha, art thou (masc.) ? xii, 7; chwā, is he ? xii, 19, 20; chyā, is she ? v, 7; vi, 7; x, 10; xii, 20.

emph. chusay, I (masc.) am verily, v, 11; 3 sg. masc. chuy, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. chĕy, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. chiy, v, 4; x, 12; fem. chĕy, viii, 4. Possibly, in some of these cases, the final y is not the emphatic particle, but is the suffix



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chuh 2

of the 2nd pers. sg. dat., used as a sort of dativus commodi. Note that chey, xii, 6, is apparently masc. although fem. in form. The true subject is köl in the preceding sentence. Cf. cheyey, ix, 6.

Conditional. 2 pl. masc. chiway, if ye are, xii, 15.

Used in possessive phrases (tamis, etc.) chuh nāv, (his) name is (so and so), ii, 1; xii, 8, 18; amis chuh tab, he has fever, v, 3; lūkan chuh tāv, the people have exhaustion (i.e. are exhausted), xi, 13; tas chuh dôdu, she has pain, xii, 15; mě-nishě chuh nishāna, I have a token, x, 14; tšě nishě chuh nishāna, x, 14; pātashěhas chěh khabar, the king has news, iii, 3; so tas chěh khabar, xii, 2, she has news, she believes; similarly chěh in xii, 4, 5 (he has a wife), 15 (tas chěh ükûy nürû, she has only one arm), 19; amis chěh zanāna trèh, he has three wives, xii, 19; asě chih gabar zah, we have two sons, viii, 1; neg. asě chěna phursath, we have no leisure, xii, 17.

With pronominal suffixes. Ist pers. sg. masc. chum, v, 8 (my (husband) is (sick)); vi, 5 (chum khŏdā, it is my god); vii, 26 (chum tamāh, I have longing); x, 12 (I have); xii, 7, kyāh chum hukum, (what order (have you) for me); fem. chěm, v, 10 (chěm böy¹-kākañ, she is my sister-in-law); ix, 4 (mōtüñ¹ chěm bōd¹-hāl, it is to me a prison-house of death); 3 pl. masc., vi, 3 (sath kuth¹ lari chim, there are seven rooms in my house); vi, 3 (cyāñě lŏhlari chim, they are (to fulfil) my longing for you); x, 5 (hamsāyě chim, I have neighbours).

2nd pers. sing., 1 fem. chěsay, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. chuy, is of thee, viii, 13; Khŏdāyĕ-sondu chuy kasam, the oath of God is to thee, I adjure thee by God, xii, 7; fem. chěy, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (wath, fem.) for thee); conditional, chěyĕy, if there be to thee, ix, 6. N.B.—This last is masculine although feminine in form. Cf. chĕy in xii, 6. 1 pl. masc. chiy (àsi chiy gabar, we are in the position of sons to thee).

3rd pers. sing., 3 masc. chus, is to him, he has something masculine, ii, 11; v, 6 (athas chus $d\hat{o}d^u$, his hand is sore);





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viii, 9 (pata chus, he is behind him); viii, 10 (chus cālān nōlⁱ, he has a letter of dispatch on his neck); xii, 3 (chus manz, there is in it); fem. ches, viii, 6 (nazar ches bātsan-kun, he looks towards the husband and wife); xi, 9 (kala-kanⁱ dombij^a ches, the crupper is close to its head); neg. pātashöhā chesna, he has no royal state, x, 4; 3 pl. masc. lāl chis z^ah, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. kyāh sabab chuwa, what reason have you? viii, 5; fem. neg. chēwana paniiñ^a, she is not your own, x, 1; 3 plur. masc. tsōr chiwa töhĕ, trih chiwa myön^a tŏhĕ-nish, four are for you, and three are mine in your charge, x, 5; fem. chēwa, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. chhěkh, nazar chěkh ō-kun, their look is (directed) thither, xii, 23; 3 pl. masc. chikh kār, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. chus wuchān, I see, iii, 8; fem. chĕs diwān, I give, vii, 22; chĕs karān, I make, vii, 15; chĕs riwān, I lament, vii, 22; chĕs wadān, I lament, ix, 1; chĕs wālān, I cause to descend, v, 4.

sg. 2 masc. chukh wuchān, thou seest, iii, 8.

sg. 3 masc. anān chuh, he brings, x, 12; chuh anān, xii, 19; běhān chuh, he sits down, xii, 4; chuh cěwān, he drinks, xii, 6; dapān chuh, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; diwān chuh, he gives, v, 11; xii, 23; chuh diwān, xii, 17; chuh dazān, is burning, viii, 13; x, 7; gatshān chuh, he goes, xii, 4; chuh gatshān, xii, 4; chuh kadān, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; chuh khěwān, he eats, xii, 6, 17; chuh karān, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; chuh katarān, he cuts, x, 7; chuh lagān, he is being attached, viii, 5; chuh lëkhān, he writes, x, 13; chuh lalawan, he caresses, v, 6; chuh lonan, he reaps, x, 5; chuh lāyān, he throws, v, 4; chuh nanān, it is manifest, vii, 1; gwāsh chuh phölān, dawn is breaking, xii, 2; chuh phērān, it moves about, ii, 5; chuh pakān, he goes forward, iii, 1; pakān chuh, viii, 7; xii, 7; chuh prārān, he is waiting, v, 6; chuh shōlān, is flaming, vi, 6;



VOCAB

chuh tulān, he is raising, xii, 17; chuh gāh trāwān, is emitting light, xii, 2; chuh tshunān, he is letting fall, xii, 17; chuh wuchhān, he sees, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; chuh walān, he wraps, viii, 13; wanān chuh, he says, x, 6; chuh wasān, he is coming down, v, 7; wasān chuh, viii, 13; chuh wātān, he arrives, iii, 7; chuh yiwān, he comes, xii, 3; yiwān chuh, v, 5; xii, 4.

sg. 3 fem. chěh dapān, she says, vii, 2, 3, 7, 8; ix, 6; x, 5; xii, 18; dapān chěh, iii, 3, 4; ix, 1; xii, 7, 11; chěh gatshān, she goes, becomes, x, 5; gatshān chěh, xii, 23; chěh karān, she does, iii, 4; likhān chěh, she writes, xii, 11; chěh pakān, she goes forward, iii, 2; xii, 7; chěh wanān, she says, vi, 2; vii, 1, 20, 6; wanān chěh, ix, 6; chěh yiwān, she comes,

xii, 15.

pl. 2 masc. chiwa yiwān bōzana, you appear to be, viii, 5. pl. 3 masc. dapān chih, they say, iii, 3 (people say); diwān chih, they give, x, 14; chih harān, (rubies) are dropping, xii, 9; chih kadān, they pass the time, viii, 11; chih karān, they do, make, viii, 3; xii, 3, 23; chih lārān, they run, ii, 9; chih pakān, they go forward, xii, 2; pakān chih, x, 4; chih sŏmbarān, they collect, xi, 7; chih sārān, they collect, xi, 6; chih tshārān, they seek, iii, 3.

pl. 3 fem. chěh karān, they do, v, 12; chěh gatshān, they

occur, viii, 1.

neg. sg. 1 masc. chusna thah^arān, I am not standing, ii, 4; 2 masc. chukhna wātān, thou art not reaching, xii, 13; 3 masc. chuna karān, he does not make, viii, 2; yiwān chuna bōzana, he cannot be seen, xii, 22.

neg. interrog. chukhnā parzanāwān, dost thou not recognize,

x, 12.

emph. sg. 3 masc. chuy dapān, he verily says, iii, 4; chuy wanān, he verily says, i, 13; vii, 31; fem. chey wanān,

she verily says, vii, 16.

With pronominal suffixes. 1st person; sg. 3 masc. chum dapān, he says to me, xii, 20; chum diwān, he gives to me, vii, 14, 7, 8; chum harān, my (flesh) is dropping, vii, 24; chum karān, he sells me, vii, 17; chum karān, he makes



for me, vii, 15, 24; chum mangān, he is asking from me, xii, 4, 5, 11, 4; māzas chum tulān, he is raising (bits of) my flesh, vii, 14; chum wuchān, he is inspecting me, vii, 18. pl. 3 masc. chim bōzān, they listen to me, xi, 15; chim

mangān, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. chus dapān, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapān chus, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; chus lamān, he pulls him, viii, 9; chus pēwān, falls to her, vii, 26; chus wanān, he says to him, viii, 7; chus yiwān, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. pata chikh lärān, they are running after them, xi, 18.

neg. bōzān chukhna, he is not listening to them, viii, 2; fem. neg. rōzān chĕkhna, she is not remaining for them, ii, 9.

- (2) With emph. pres. part. chuh dazönⁱ, he is verily burning, x, 7.
- (3) With perfect participle. sg. 1 fem. neg. chësna tshuñ "müts", I have not been set (to learn), v, 6; sg. 2 mase. chukh gŏmot", thou hast gone, xii, 4; neg. chukhna gŏmot", thou didst not become, v, 5; fem. chěkh tsüj "müts", thou hast fled, ix, 1.

sing. 3 masc. chuh āmot^u, he has come, x, 12, 4; chuh ôs^umot^u, he has been, v, 1; chuh gamot^u, has gone, etc., ii, 4; iii, 1; viii, 1; chuh gŏmot^u, ix, 1, 6; chuh kor^umot^u, he has been made, x, 12; chuh pĕmot^u, it has befallen, x, 3; chuh rot^umot^u, he has been arrested, x, 12; fem. chĕh mumüts^u, she is dead, viii, 1; chĕh trūj^ūmüts^ū, she has fled, ix, 1; chĕh wüñ^ūmüts^ū, it (fem.) has been said, vii, 30.

plur. 2 masc. chiwa làgimàti, ye have arrived, viii, 5. plur. 3 masc. chih mumàti, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. chum gamot^u, he has gone for me (dativus commodi), v, 10; pl. 3 masc. chim ditⁱmātⁱ, I have given them, x, 12.

2nd person sg.; sg. 3 masc. chuy gôlumotu, thou hast destroyed, ii, 11; fem. chey āmütsü, she has come to thee, v, 5; chey kürümütsü, thou hast made it (fem.), x, 8.





3rd pers. sg. ag. and pl. dat.; sg. 3 masc. chunakh dyutumotu, she has given to them, viii, 1.

3rd pers. sg. dat.; sg. 3 mase. kus- $t\bar{a}\tilde{n}$ $\delta s^u mot^u$ chus wŏpar, somebody else was with her, v, 4.

2nd pers. pl.; sg. 3 masc. chuwa thôw^umot^u, you have deposited, x, 12.

3rd pers. pl.; sg. 3 masc. chukh thôw mot have deposited, x, 12.

(4) With future passive participle; sg. 3 masc. chuh chāwun, (one's fated lot) must be experienced, ix, 6; fem. chěh wasüñ^ū, it is to be descended (a place, fem.), ix, 6; emph. chuy gatshun, (I) must certainly go, v, 10; with suff. 3rd pers. sg. dat. chus khasun, he must mount, x, 3; with suff. 2nd pers. plur. dapun chuwa, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle; sg. 2 masc. chukh bihith, thou art seated, xii, 5; sg. 3 masc. chuh bihith, he is seated, x, 5; xii, 4; chuh karith thaph, he is holding (it), v, 6; viii, 7.

(6) With negative conjunctive participle; chuh pakanay, it is not yet walked over, x, 1.

chěl, f. a piece, fragment; pl. nom. chěla, vii, 14.

chalun, to wash; past sg. m. with suff. 3rd pers. sg. ag. cholun,

x, 5; xii, 2; past cond. sg. 1 chalahö, x, 5.

chān, m. a carpenter, x, 12; xi, 18; sg. dat. chānas, vii, 17, 20; pl. nom. chān, x, 5.

chöñ^u, f. a carpenter's wife, xi, 19.

chāwun, to experience (ix, 6); to enjoy (xi, 3); fut. pass. part. sg. m. chāwun, ix, 6; pres. part. chāwān, xi, 3.

cakla, m. a group of villages, a village circle, ix, 10.

cālān, m. a letter of dispatch, an invoice, viii, 10; xi, 4.

cěnda, m. a pocket; sg. dat. cěndas, v, 5; xii, 15; abl. cěnda, xii, 15.

carkh, m. a lathe; sg. dat. carkas khālun, to put on to a lathe, vii, 19; carkas khasun, to be put on to a lathe, vii, 20.

cārpāy, f. a bedstead; sg. dat. cārpāyi, x, 5.

cěshma, m. an eye; pl. nom. cěshma, i, 3.

cithi, f. a document, viii, 10 (bis).

cyon", to drink; inf. hyotun cyon", he began to drink, viii, 7 (ter);



pres. part. cěwān, vi, 15; vii, 31; pres. m. sg. 3, chuh cěwān, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. trēsh cěyěnna, he did not drink water, viii, 7; past cond. sg. 3, trēsh cěyihē, (if) he had drunk water, viii, 7.

cyôn^u, poss. pron. thy; sg. m. nom. cyôn^u, v, 9; x, 14; xii, 16, 8; cyôn^u gatshi, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. cyônuy, thine verily, v, 9; dat. cyönis, v, 9 (bis); pl. m. dat. cyāněn, viii, 3, 11.

fem. sg. nom. $cy\ddot{o}\tilde{n}^{\ddot{u}}$, v, 9; viii, 3, 11; x, 10; dat. $cy\ddot{a}\tilde{n}\check{e}$, vi, 3; x, 12.

cīz, m. a thing, xii, 19.

dab, m. a fall from a height; tōri-dab, the fall, or blow, of an adze, vii, 18.

dab, f. (in zūna-dab), a covered wooden balcony on the roof of a house; sg. dat. dabi, viii, 1.

dŏb, m. a hole, or pit, in the ground, xii, 6; sg. dat. dŏbas, xii, 6, 7; sg. abl. dŏba, xii, 7; dŏba-hanā, a small hole in the ground, viii, 7 (N.B. masc.).

dabāwun, to press, squeeze; dabövith thāwun, to press into (the ground), to conceal (in the ground), x, 3.

dachyunu, adj. right (not left); m. sg. abl. dachini atha, with the right hand, viii, 7.

dŏd, m. milk; dŏda-bĕñĕ, f. a milk-sister, a foster sister, iii, 4; dŏda-gūru, m. a milk cowherd, a milkman, xi, 13; dŏda-har, m. cream of milk, ii, 3; dŏda-möju, f. a foster mother, v, 2 (ter); dŏda-noţu, a milk-pail, xi, 3.

dodu, see dazun.

dôd^u, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. dödis, v, 6 (bis); abl. dādi, vii, 22; pl. dat. dādēn, vi, 14; tas chuh dôd^u pananis dilas, she has pain in her heart, xii, 15.

dādkhāh, m. a petitioner; ôsus dagāy zāgān dādkhāh, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

dödilad, adj. pained, afflicted; with ay, if, suffixed, dödilad-ay, vii, 9. dīdār, adj. seeing; söhiba-sondu kara dīdār, I will do seeing of the master, I will see the master, iv, 5.

dēg, f. a large metal pot, a cauldron; pl. nom. dēga, vi, 16.



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dagāy, f. disloyalty (cf. dādkhāh), ii, 5 (bis), 11; āgas-pēṭh dagāy kariiň, to show faithlessness to one's master, viii, 8.

d^uh, m. smoke; diwān chuh achĕn d^uh, he puts smoke in (her) eyes, he abuses her, v, 11.

dah, card., ten, v, 6.

dŏh, a day; dŏh gav, the day passed, v, 11; dŏh ta rāth, night and day (adverbially), vii, 3; with suff. of indef. art. dŏhā akh banyāv, a certain day came, xii, 1; dŏhā dŏhā kadun, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. dŏhas, by day (cf. rātas, by night), xii, 4; abl. tami dŏha, on that day, ii, 7; v, 5; x, 12; dŏha, by day, on each day, xii, 9; aki dŏha (v, 1) or dŏha aki (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; prath dŏha, every day (adv.), viii, 1 (bis); gen. dŏhuku, x, 10; fem. dŏhūcu, x, 10, 14; pl. nom. dŏh gay, days elapsed, iii, 5; xii, 23. Note the adverbial form, öthi dŏhi, after eight days, iii, 4.

dij", f. a square piece of cloth, a napkin, a kerchief; bata-duj",

a kerchief containing food, xi, 18.

dujān, adj. pregnant, xi, 7 (f. pl.).

dākh, m. the post (for letters); sg. dat. dākas, xi, 6.

dökhil, adj. entered; karuhukh dökhil-i-mahala-khāna, bring them into your harem, xii, 19.

dakhanāwun, to lean upon (a stick or the like); pres. part. dakhanāwān, xi, 16.

dukhtar, f. a daughter; dukhtar-ĕ-khāsa, (your) own daughter, v. 11.

dil, m. the heart, mind, soul, v, 7; dar dil, in the heart, ii, 5; sg. dat. dilas, i, 7; ii, 5; xii, 15; dilas pyōs yinsāph, his heart was filled with pity, viii, 11; dôdu dilas, pain in the heart, xii, 5.

döli, the gusset of a garment; in döli-dāmānas, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. dāli has been altered to döli m.c.

See dāmān.

dölī, f. in kana-dölī, closing of the ear, refusal to hear, v, 2.

dalīl, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. dalīlā, viii, 6, 8, 11; x, 1 (bis).

dālom^u, m. leather; with emph. y dālomuy, nothing but leather, xi, 14.

dulun^u, m. the act of rolling; pl. nom. dulanⁱ diwan chuh, he is rolling himself, xii, 23.

 $dil\bar{a}sa$, m. soothing, consolation; — $dyun^u$, to soothe, ix, 7. $d\delta mbij^u$, f. a crupper, xi, 9.

dāmān, the skirt of a garment; sg. dat. dāmānas thaph karüñü, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis); dōli-dāmānas thaph lāyüñü, id., v, 9 (see döli), with the double meaning.

dānāh, adj. wise; dānāh wazīran, by a wise vizier, viii, 1.

dīn, m. faith, religion; dīn-i-Mahmad, the religion of Muḥammad, iv, 6.

dönü, m. a pomegranate, xii, 22 (bis), 23 (bis).

dand, m. punishment, fine; sg. abl. danda dyunu, to give in compensation (for harm, etc., done), v, 11; danda hyonu, to take in compensation, v, 11.

 $d^a nun$, to shake out (clothes), to shake (clothes); pres. 3 m. sg. $chuh \ d^a n\bar{a}n$, x, 7.

dŏnaway, card. both, x, 4, 5, 13; xi, 12.

duniyā, m. the world; sg. dat. duniyāhas, xii, 18 (bis).

dapun, to say (the person addressed is usually put in the dat., sometimes with kun added, as in dapān chuh amis mējēras kun, he says to this master of the horse, x, 12); to send word asking for something, xii, 15.

inf. dapun gatshis, you must say to her, v, 9; fut. pass. part. dapun chuwa, (whatever) is to be said by you, (whatever) you have to say, v, 8; pres. part. dapān wuchukh, as they said (this), they looked, viii, 1.

impve. sg. 2, daph, xii, 4; say to him, dapus, xii, 20; fut. dāpizēm, you must say to me, v, 8; dāpizēm-na, you must not say to me, v, 8; dāpizēkh, you must say to them, v, 7; past, dāpizihēkh, you should have said to them, xi, 15 (bis).

fut. sg. 1, dapay, I will say to thee, iii, 4; v, 5; dapas, I will say to him, xii, 19; 3, dapi, he will say, x, 1; she will say, v, 9; dapiy, she will say to thee, xii, 18; pl. 3, dapanam,





they will say to me, ii, 11; dapanay, they will say to thee, xii, 16.

pres. (often used as historical pres.), dapān (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, dapān chuh, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; chuy dapān, he says verily, iii, 4; dapān chum, he says to me, xii, 20; he says to him or her, chus dapān, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; dapān chus, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, chukh dapān, x, 1, 12 (ter), 4; f. she says, chěh dapān, vii, 2, 7, 8; ix, 6; x, 5; dapān chěh, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, chěs dapān, viii, 3, 11; xii, 4, 15; dapān chěs, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, dapān chih, they say, i.e. people say, iii, 3; they say to him, chis dapān, x, 1 (bis); dapān chis, ii, 3.

past sg. 3 m. dop^u , said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

dopum, I said; I said to you, dopumawa, x, 12.

dopun, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, dopuy, xii, 15; said to him, dopus, i, 7; v, 1; xii, 1; he said for me, dopunam, iv, 4; she said to thee, dopunay, x, 12; he or she said to him or her, dopunas, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, dopunakh, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

dopuwa, you said; you said to me, dopuwam, x, 12. dopukh, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

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they said to me, dop^uham, v, 8; they said to him, dop^uhas, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, dop^uhakh, viii, 1; x, 12.

3 past, 3 sg. m. dapyāv, said long ago, xii, 24; I said long ago, dapyām, ix, 4; I said long ago to them, dapyāmakh, xi, 15.

dar, prep. in; dar biyābān, in the forest, ii, 4; dar dil, in the heart, ii, 5.

dēra, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. dēras, viii, 9; dēras-pēth, in a tent, v, 11.

dörü, f. a window; sg. gen. dārĕ-handis dāsas, to the sill of the window, v, 4; abl. dāri-kan', (thrown) through the window, v, 4 (bis); dat. dārĕ-tal, under the window, v, 4.

dūr 1, an ear-pendant; pl. dat. dūran, vii, 11.

dūr 2, distant; dūr kadun, to expel, banish, viii, 11; shēhara dūr, far from the city, viii, 11; abl. dūri rōzun, to remain at a distance, vii, 18; note, drāv dūr-pahān, he went a short way off, x, 7; but byūṭhu dūri-pahān, he sat at a little distance, x, 7.

darbār, m. a court (a king's), viii, 11.

dard, m. affection, ix, 8.

drāg, m. a famine, vi, 15.

dārun, to place, etc.; freq. part. halam döri döri, holding out the lapcloth, i.e. begging for alms, ix, 11; past masc. pl. 3, zīthi atha dörinam, long arms are stretched over me, vii, 25.

drôtⁿ, m. a sickle, x, 5; sg. abl. drāti-sötin, by means of a sickle, ix, 5.

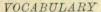
drāv, etc., see nērun.

darwāza, m. a doorway; — thāwun, to open a door, viii, 4 (bis), 11 (bis), 2; — trop^unas, she shut the door against him, viii, 11.

drāy, etc., see nērun.

driy, f. a vow; driy kasam karun, to make a vow, viii, 1 (bis), 2. dās, m. a window-sill; sg. dat. dāsas, v. 4 (bis).

dēshun, to see; fut. pass. part. kāh gatshēm-na dēshunu, no one may see me, xii, 22; conj. part. dīshith, having seen, v, 2;





 $duun^u$

pres. part. (for pres. tense), dēshān, (is) seeing, vi, 12; past m. sg. 3, dyūth^u, was seen, vi, 11 (bis), 5; viii, 10; dyūth^u-na, was not seen, x, 12; dyūthum, I saw, vi, 15 (bis); dyūth^um-ay, I verily saw, xi, 1; dyūthuth, thou sawest, vi, 15; plup. m. sg. 3, ôs^u dyūth^umot^u, (a dream) had been seen.

daskhath, m. a signature; — karun, to make a signature, sign, xii, 21; abl. ath korun möli-sandi daskhata, she signed it with the father's signature, xii, 22.

dwā, m. a prayer; dwā-yi-khör, a prayer for welfare, i, 3.

dawā (vi, 14), dawāh (v, 6 (quater)), m. a medicine, a remedy; dawā-han, f. a little medicine, v, 6.

děv, a demon, xii, 7; sg. abl. děva-zāth, the demon-race, the tribe of demons, xii, 16.

dav, m. a channel, drain; abl. āb-dawa-kañ, (enter) through the water drain, v, 4.

dawāh, see dawā.

 $d\bar{a}w\bar{a}h$, m. a claim; — gandun, to make a claim, v. 11.

Day, m. God; dayi, God only, vii, 2; voc. dāye, O God! iv, 1.

doy, the belief in two, dualism, as opposed to monotheism, vi, 6.

dŏyum^u, ord., second; m. sg. dat. dŏyimis gulāma-sond^u, of the second servant, viii, 6.

duun^u, to give; to make over a person to another's charge, viii, 11. anith dyunu, to bring and give, xii, 4; dab dyunu, to give blows, vii, 18; dyutun barishi-söty dŏba-hanā, he made a small hole in the ground with his spear, viii, 7; achen duh diwan chuh, he is giving smoke in the eves, he abuses, v, 11; dulani dini, to roll oneself about, xii, 23; dilāsa dyunu, to comfort, ix. 7; danda dyunu, to give in compensation, v, 11; tas gardan diñ", to behead him, ii, 8; grāyĕ chĕs diwān, I am causing to wave, vii, 11; hukum dyunu, to give an order, x, 5, 9, 13; halam bari bari dyunu, to fill the lap-skirt (of a beggar), to give alms, ix, 11; jalwa dyunu, (of God) to give forth glory, to become manifest, vi, 7; kadam dyunu, to set forth (kun = to), x, 11, 2; khash dyunu, to cut, v, 4, 6; krēkh diñi, to make an outcry, v, 7; xii, 7; karith dyuni, to do completely, x, 12; mustas dyutu kasam, he pronounced a charm over the skin, xii, 22; makh dyunu, to hit with an





axe, vii, 14; anun nād dith, to send for (a person), summon, x, 12; xii, 17; nāla dimahö, I would give cries, vii, 23; nār dyun^u, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; phahi dyun^u, to impale, v, 10; pharyād dyun^u, to lay a complaint, x, 2; phash dyun^u, to rub, v, 4; rukhsath dyun^u, to give leave to depart, xii, 25; rapaṭ dyun^u, to make a report, v, 9; shēmshēr dits^un shānd, he put the sword under the pillow, x, 7; amis shāph dyun^u, to pronounce a charm over him, xii, 15; sawāl dyun^u, to present a petition, x, 5; tam chum diwān, he is causing me to be weary, vii, 17; thaph diñ^u, to seize (dat. of obj.), viii, 7; xii, 12; wāday Khŏdā dyun^u, to swear by God, xii, 7; wurdī diñ^u, to give an order, vi, 16; wŏtamukhⁱ dyun^u, to put on upside down, v, 9; zīr^u diñ^u, to give a push, x, 7 (bis).

inf. dyun^u; sg. obl. dini, in order to give, ix, 7; fut. pass. part. m. sg. rŏpayĕ hath gatshĕm dyun^u, you must give me 100 rupees, x, 6; so, m. pl. gatshanam dinⁱ, you must give them to me, x, 1; f. sg. gatshĕm bakhacöyish diñ^u, you must give me a present, xii, 3; conj. part. dith, vi, 7; x, 12.

impve. sg. 2, dih; di-sa, give, sir, x, 8; dim, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; dis, give to her, xii, 4; dikh, give to them, viii, 11; pl. 2, diyiv, give ye, x, 12; xii, 21; give ye to me, diyūm, vi, 16; pol. impve. sg. 2, dita, please give thou, v, 9; x, 4; with emph. y, ditay, v, 2; please give to me, ditam, x, 5; fut. dizikh, thou must give to them, xii, 16.

fut. sg. 1, dima; I shall give to thee, dimay, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. dimav, (I say to you) I shall give, ii, 8; 3, diyi; she will give to thee, diyiy, xii, 14; pl. 1, dimaw; we shall give to thee, dimōy, x, 1.

pres. m. sg. 3, chuh diwān, he gives, v, 11; xii, 17 (bis), 22; he gives to me, chum diwān, vii, 14, 7, 8; pl. 3, diwān chih, they give, x, 14; f. sg. 1, chĕs diwān, I give, vii, 11, 22; 3, chĕh diwān; she gives to him, diwān chĕs, xii, 4, 14.

past m. sg. $dyut^u$, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, $dyutum^awa$, x, 12; gave to him, dyutus, i, 10; xii, 4; he or she gave, dyutun, v, 4 (bis);





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viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. y, dyutun^uy, ii, 7; he or she gave to him or her, dyut^unas, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, dyut^unakh, ii, 7; x, 5; xii, 17; dyutukh, they gave, v, 10; x, 5; xii, 17, 24; pl. ditⁱ, they were given, xi, 17; I gave, ditim, x, 12 (bis); I gave to them, ditⁱmakh, ix, 11; he or she gave, ditin, vii, 5; x, 2; he gave to him, ditⁱnas, x, 14.

f. sg. $dit^{\hat{u}}$, she was given, vi, 16; given to him, $dit^{\hat{u}}s$, viii, 7; he gave, $dit^{\hat{u}}n$, x, 7 (ter); xii, 7, 12; he or she gave to him or her, $dit^{\hat{u}}nas$, v, 9; x, 8; they gave, $dit^{\hat{u}}kh$, iii, 8; they gave to him, $dit^{\hat{u}}has$, x, 5.

perf. m. sg. chunakh dyut^umot^u, she has given to them, viii, 1; pl. chim ditⁱmàtⁱ, I have given, x, 12.

plup. m. sg. $\delta s^u dyut^u mot^u$, had been given, x, 12; she had given to him, $\delta s^u nas dyut^u mot^u$, v, 6; pl. they had been given to you, $\ddot{o}s^i wa \ dit^i m \dot{a}t^i$, x, 12.

past cond. sg. 1, dimahö, vii, 23; I would have given to them, dimahakh, vii, 20; 3, mā diyihē, he would not have given, viii, 13.

dyār, m. pl. coined money, wealth, x, 1, 6; möhara-dyār, coinwealth, money in cash, i, 9.

dōzakh, m. hell; sg. dat. dōzakhas (for dōzakhas-manz), in hell, xii, 19, 20.

dazun, to burn; pres. m. sg. 3, chuh dazān, (a lamp) is burning, viii, 13; x, 7; with emph. i, chuh dazöni, is verily burning, x, 7; past sg. m. 3, dodu, he was burnt up, xii, 25.

göb, adj. invisible; — gatshun, to become invisible, iii, 6.

gobur, m. dial. for gŏbur, a son; pl. nom. gabar, viii, 1, 3; xii, 15.

gād, f. a fish; gāda-hath, a hundred fish, i, 8, 9.

gṛḍḍū, a bunch or handful of grass or the like; pl. nom. gĕjĕ; gĕjĕ karañĕ, to make bundles of grass, hence, met. to crowd together, xi, 10.

gŏd, m. a beginning; abl. gŏda, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

gadun, i.q. garun, q.v.



godañ, adv. first, at first, iii, 1; x, 12; xi, 2, 3, 10; emph. godañiy, at the very first, viii, 10; x, 3, 10; xii, 4, 6.

gŏdañuku, adj. first, the first, viii, 13; with emph. y, gŏdañukuy, the very first, viii, 5; f. gen. godanice-handi khota, (more beautiful) than the first, xii, 10.

gudarun, conj. 3, to happen, occur; inf. gudarun, a happening, occurrence, viii, 5; 2 past m. sg. 3, gudariv, for gudaryov, v. 9.

gadöyi, f. begging, mendicity, the condition of a beggar; sg. gen. gadöyiyě-hondu, x, 2.

gāh, m. brightness, brilliancy, lustre; — trāwun, to emit light, x, 2.

gāh, m. a place, a time, a turn; gāh běgāh, in and out of season, vi, 2; shōra-gāh, a time or opportunity for outcry, a proclamation, vi. 13.

gĕjĕ, see gĕdü.

göjünas, see gālun.

gāl, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

gul', m. the forearm; gul' gandan', to stand in a reverent attitude, with the arms folded in front, v, 9.

göläm, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis); sg. dat. gŏlāmas, viii, 11; ag. gŏlāman, vi, 14; viii, 7, 8, 11; voc. ay gölām, viii, 6, 8, 11; pl. nom. gölām, viii, 5, 13.

galun, to be destroyed; fut. pass. part. suh gotshu galunu, he must be destroyed, xii, 10; fut. sg. 3, gali, xii, 24; past. m. pl. 3, gáli, xii, 25.

gālun, to destroy; to cause to waste away; past f. sg. göjünas, he caused me (fem.) to waste away, he pared me down. vii, 19; perf. m. sg. chuy gôlumotu, thou hast destroyed, ii, 11.

gām, m. a village; pl. dat. gāman, xi, 8.

gunröyī, f. going astray; gayĕm gumröyī, I went astray (lit. going astray happened to me), vii, 12.

gamot^u, gŏmot^u, gŏmot^u, see gatshun.

gan, m. the keeper of a brothel, a prostitute's bully; used as a term of contempt after another noun, as in hāpath-gān,



gör

a wretch of a bear (ix, 2); $kut^aw\bar{a}l$ - $g\bar{a}n$, the wretch of a police-captain (v, 9); $w\bar{a}tal$ - $g\bar{a}n$, a wretch of a sweeper (xi, 15). sg. dat. $g\bar{a}nas$, v, 9 (bis); ix, 2; voc. $g\bar{a}nau$, xi, 15 (used by a wife to her husband).

gand, m. a knot; tath gand karun, to tie it up (in a parcel), x, 3. gŏnd^u, m. a posy, bunch; pōshě-gŏnd^u, a posy of flowers, v, 4 (ter). gond^u, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. gandⁱ, xi, 9.

gandun, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5). guli gandani, to stand in a reverent attitude with the arms folded, v, 9; dāwāh gandun, to present a claim in court. v, 11. Conj. part. (in sense of past part. pass.) gandith, iii, 8; impve. fut. gandizes, you must tie it, v, 6; past m. sg. gondun, he or she tied, v, 10, 2; dāwāh gondunas, she made a claim to him, v, 11; m. pl. gandi, were bound, v, 9; gandin, he tied them, x, 2; plup. m. pl. ösis gandimāti, he had tied them on it, x, 5.

gŏnāh, m. sin; — karun, to sin, viii, 11 (bis).

gunu, a piece or gobbet of flesh or the like; pl. nom. gane karith, having cut up, viii, 13; chuh katarān gane, he cuts it into lumps, x, 7.

 $g\check{o}p\ddot{o}l^i$, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis). $g\bar{a}r$, see $\bar{a}han$ - $g\bar{a}r$ and $n\bar{a}n$ - $g\bar{a}r$.

gara, m. a house; — gatshun, to go to a house, to go home, v, 9, 10; xii, 4 (bis), 19; — talun, to run away home, v, 5; — wātum, to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4; x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis), 5; — wātanāwun, to cause to arrive at a house, to bring (a person) home, iii, 9; v, 10; — yunu, to go home, iii, 1; v, 5, 10 (bis); xii, 11, 3; sg. dat. garas, ix, 4 (bis); abl. gari, at home, iii, 1; v, 10; xii, 5 (bis); gari běhun, to sit down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat. garan (for garan-manz), xi, 6.

gārē, see gürü.

gör, in gör-zān, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. gör-zānas, ii, 1.

SI

gur" HATIM'S

gur^u, m. a horse, iii, 8; x, 3; sg. dat. guris-kyut^u, (grass) for the horse, x, 5; guris khasun, to mount a horse, ii, 11; iii, 8 (bis); guris wŏthun, to mount a horse, ii, 6; abl. guri-pĕtha wasith pyon^u, to fall from one's horse, ii, 6; pl. nom. gurⁱ, horses, xi, 6, 8; xii, 1; gen. gurĕn-hünz^u khazmath, service of horses, groom's work, xii, 3; abl. wāthⁱ guryau-pĕtha bŏn, they dismounted, xii, 2.

 $g\bar{u}r^u$, m. a cowherd; $d\check{o}da$ - $g\bar{u}r^u$, a milk-seller, xi, 13; sg. ag. $g\bar{u}r^i$, xi, 12; $g\bar{u}r^i$ - $b\bar{a}y$, f. a cowherd's wife, xi, 12.

giiri, f. a space of twenty minutes; any particular moment of time; abl. sōli-gārē (m.c. for suli-gari), at dawn time, v, 7.

gardan, f. the neck; tas gardan diñi, to behead him, ii, 8.

garm, adj. warm; used as subst., warmth, i, 11.

garun or gadun, conj. 1, to make, form, fashion, forge, work metals; impve. sg. 2, gar, v, 3; imperf. m. sg. 3, ôsu gadān, he used to make, v, 1; past m. sg. godun, he or she made, v, 10, 2; pl. gar, were made, v, 4.

garanāwun, conj. 1, to get made, to make (with help), prepare; pres. part. garanāwān, xi, 17.

grāy, f. shaking; — lagüñ^a, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. grāyĕ diñĕ, to cause to wave, vii, 11.

gryūst^u, m. a farmer, ix, 4; sg. ag. grīstⁱ-bāy, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; grīstⁱ-gara, a farmer's house, ix, 4 (bis); pl. dat. grīstěn, ix, 7.

gar^az, m. design, view, purpose; abl. garza panani, for my own purpose, vii, 26.

görzān, see gör.

gāsa, grass, hay, x, 5 (bis); xi, 6, 7; gāsa-gondu, a pack-saddle made of grass, xi, 9; gāsa-lôwu, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; gāsa-mödān, a grassy mead, a grass-field, x, 5; gāsa-raz, a hay or straw rope, xi, 9.

gāsh or (viii, 9; xii, 2 (bis)) gwāsh, brightness, dawn; — phŏlun, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

gusôñ", m. a mendicant monk, v, 9.

gāṭa, m. skill, eleverness; sg. abl. gāṭa-sān, with skill, i, 6.







gath, f. in gath kariiñii, (of a widow) to do the satī ceremony, to become satī, iii, 4.

 $g\bar{a}t^{\bar{u}}j^{\bar{u}}$, see $g\bar{a}tul^u$.

 $g\bar{a}t^i ul^u$, adj. skilful, clever; m. pl. nom. $g\bar{a}t^i l^i$ $g\bar{a}t^i l^i$, several skilful (viziers), viii, 1; f. sg. nom. $g\bar{a}t^i j^i$, v, 3, 10.

gutyul^u, a man who wields a gutil, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. gutilā, a certain woodcutter, vii, 12.

gatshun 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 gatshi, pl. 3 gatshun) or in the past tense (m. sg. 3 gotshu). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. kãh gatshěm-na dēshun^u, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, anunu gatshi phaharawāv, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, khabar (f.) gatshi aniiñi, you must bring news, xii, 19, 20; gatshi atsunu, you must enter, v, 4; g. hyonu kharaj, you must take expenses, xii, 5; dŏb g. khanunu, you must dig a pit, iii, 6; g. khasunu, you must go up, xii, 6; karunu g. gand, you must tie up, x, 3; nēthar g. karunu, you must arrange a marriage, viii, 2; suh g. sangsār kariiñi, lapidation is to be done (to) him, he is to be stoned, viii, 8; sargī g. karūñū, you must investigate, viii, 7, 8, 10; g. karūñū thaph, you must seize, v, 9; g. mangunu byākh, you must ask for another, xii, 13; yih g. märunu, you must kill him, x, 5 (bis), 12, 5; sõzunu g. sõnur, you must send the goldsmith, v, 1; g. poshākh tulunu, you must take up the garment. xii, 6; g. kākad trāwunu, you must throw the paper, xii, 11; tas g. kala (sar) tatun", you must cut off his head. viii, 6, 11.

With pron. suff. gatshem bakhacoish (f.) diñu, you must give



me a present, xii, 3; gatshem bozunu, you must hear me, xii. 7: rŏpayĕ-hath gatshĕm dyunu, you must give me a hundred rupees (sing.), x, 6; tih gatshem karunu, you must do that to me, xii, 3; këntshah gatshëm ladunu, you must send me something, x, 3; wölinjü gatshěs anüñü, his heart must be brought (here), x, 5; dapun' gathes, you must say to her, v. 9; gatshës möhar kariini, you must seal it, x, 3; tsë kyāh gathiy anun", what must (I) bring to thee? xii, 21; kor" gatshiy āsun", I want a bracelet from thee, xii, 13.

troce (f. pl.) gathan bögarañe, loaves are to be distributed, you must distribute loaves, v, 8; tithiy trěh gatshan sombarāwani, you must collect three times as many, xii, 24;

tim gatshan tsatani, they must be cut, v, 4.

With pron. suff. gatshanam dini ropayes pants hath, you must give me five hundred rupees, x, 1, 2; lāl gatshanay āsāni, rubies are required to be from thee, I want rubies from thee, xii, 5.

suh gotshu galunu, he was proper to be destroyed, you should have destroyed him, xii, 19; yih karunu gotshu, (that) which was proper to be done, v, 7; wātunu gotshu, it was proper to arrive, I should have arrived, v, 7.

- (b) Personal subject expressed in dative. mě gatshi āsun^u (kor^u) , to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; mě gathiy āsun^u trot^u, I want a necklace from thee, xii, 5; mě gatshi wātun, I must arrive, xii, 22; yih tsĕ gatshiy, (that) which thou wantest, xii, 7; gatshiy anun^u měwa (khath), thou must bring a fruit (a letter), xii, 21; te gatshiye āsunu okuy koru, oughtest thou to have only one bracelet? xii, 13; tse gathiy yunu, thou must come, xii, 7. Note me gathi tihanza wölinje, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.
- (c) Personal subject expressed in genitive. cyônu gathi gathun, thou must go, v, 9; xii, 6; tih cyôn^u khyon^u gatshi-na, thou must not eat that, xii, 16; cyônu gatshes mangun" musla, thou must ask her for the skin, xii, 18; cyôn gatshi zyun sŏmbarun, thou must collect firewood,







xii, 20; cyôn^u gatshi wātun^u, thou must arrive, xii, 22, 3; tuhond^u gatshi yun^u, you must come, xii, 15.

gatshun 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, gayĕ kŏli akis pĕth, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (kyāh gōm, what happened to me? viii, 9; kyāh gav, what is the matter? viii, 11; kyāh gayĕ, what was (fem.) it? x, 14; gayĕ trih katha, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (khŏdā gav suy, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (kyāh gōs, of course I am, I am no other than), 2 (id.), 4; xii, 15 (zabar gav, it is all

right).

Often in idiomatic phrases (mostly nominal compounds), as ādā gatshun, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; ashikh q., love to befall a person, v, 2 (bis); bědār g., to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; g. běmār, to fall sick, v, 10; gay pānas bīthi, they sat down at liberty from their turn of duty, viii, 8; göb g., to disappear, iii, 6; g. panunu gara, to go home, xii, 4; hushyār q., to become awake, to wake up, v, 5 (bis); khalās g., to go free, to be released from this mortal coil, to die, iii, 4; ropaye hath gom kharac, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; khosh g., to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; gös yim zah khosh, these two were pleasing to him, he felt affection for them, viii, 11; māra gatshun, to suffer a violent death, viii, 13; x, 7, 8; mushtākh g., to become entranced, enamoured, iii, 8, 9; g. pöda, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,





4, 5, 7; xii, 10; phikiri g., to go into anxiety, to become anxious, viii, 10; xii, 4; amis gav shěkh, she felt hesitation, xii, 15; såri gatshun, to be drowned, iv, 3; g. thodu wöthith, to stand up, ii, 3; tsěr gav, it has become late, it is too late, v, 9; nār gŏmotu tshěta, the fire had become extinguished, xii, 23; gōs yinsāph, he felt pity, viii, 4; mě-ti chuh gŏmotu zulm, I also have experienced tyranny, ix, 1.

With a present participle, gatshun indicates continuous action, as in gatshta bōzān, keep hearing, listen attentively to the whole, xi, 1; gatshiv parān, recite ye continually, vii, 4; similarly vi, 17; gatsh tārān, take tribute, and go on doing so perpetually, xi, 2; gatshu trāwān, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, hěth gatshun, to take away (Hindī lē jānā), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; marith gatshun (Hindī mar jānā), to die, vi, 16; kath mashith gayěs, he forgot the statement, x, 6; nīrith gatshun, to go forth, ii, 3; xii, 15; phīrith gatshun, to become hostile, iv, 3.

fut. pass. part. mě chuy gatshun^u, it is verily to be gone by me, i.e. I must really go, v, 10; cyôn^u gatshi gatshun^u, thou must go, v, 9; xii, 6; pres. part. gatshān, see pres. and imperf.; past part. gamot^u or gŏmot^u, see perf. and plup.

impve. sg. 2 gatsh, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, gatshu, xi, 11; pl. 2 gatshiv, vii, 4; x, 7, 8; pol. sg. 2 gatshta, xi, 1.

fut. sg. 2 gathakh, v, 5, 6; xii, 18; 3 gathi, v, 8; pl. 1, gathav, viii, 3; xii, 18; 3 gathan, xi, 12.

pres. m. sg. 3 gatshān, iii, 6; chuh gatshān, xii, 4; gatshān chuh, xii, 4; with pron. suff. 3 pers. sg. dat. gatshān chus, he goes (to shave) him, xii, 19; f. sg. 3 chěh gatshān, x, 5; viii, 1; gatshān chěh, xii, 23; imperf. f. sg. 3 ösü gatshān, v, 1; neg. ösüna gatshān, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), ösü gatshān, viii. 1.

I past m. sg. 1 gōs, x, 10, 2, 4; emphatic, gōsay, I verily became (pleased), xi, 18; m. sg. 3 gav, viii, 10, 1 (bis), 3;





x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. gōm, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. gōs, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. gōs-na, went not for her, v, 5; with suff. 3rd pers. pl. dat. gōkh, he became (pleased) with them, viii, 14; m. pl. 3 gay, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. gös, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 gayĕ, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. gayĕm, ix, 4; emph. gayĕmay, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. kath gayĕs mashith (see above), x, 6; f. pl. 3 gayĕ, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 gayāv, xii, 15; f. sg. 3 gayē (for gayēyē), vii, 16; viii, 11.

perf. m. sg. 2 chukh gŏmot^u, xii, 4; neg. chukh-na gŏmot^u, v, 5; 3 gamot^u, x, 7; gŏmot^u, xii, 23; chuh gamot^u, ii, 4; iii, 1; v, 10; viii, 1; chuh gŏmot^u, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. chĕyĕy (not chuyĕy) gŏmot^u, (cf. chĕy nāg, xii, 6), ix, 6; pl. 3 gamātⁱ, x, 7, 8; xii, 20; f. sg. 3 gamāt^ū, xii, 10.

plup. m. sg. 3 ôs^u gamot^u, i, 4; v, 2; with suff. 3rd pers. sg. dat. ôsus gŏmot^u, (love) had befallen him, v, 2; pl. 1 ösⁱ gamàtⁱ, v, 9.

 $g\bar{a}v$, f. a cow; sg. dat. $g\bar{o}v^{\bar{u}}$, xi, 12; pl. nom. $g\bar{o}v^{\bar{u}}$, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) $g\bar{o}v^{\bar{u}}n$, vi, 15.

gěwun, m. a song, iv (title).

gwāsh, see gāsh.

gawöyⁱ, f. evidence, testimony; chis karān gawöyⁱ, they give evidence to him, x, 12.

Gaznavī, of or belonging to the town of Ghaznī, i, 1.

guzarān, m. a livelihood; — karun, to make a livelihood, xi, 19.

ha, O! (inferior addressing superior); ha, Wazīr-a, O Vizier, xii.

19. Cf. the next.

hā, O!, ha!; as exclamation, xi, 3; governing voc., with -a;



hau

hā phakīr-a, O Faqīr, ii, 3; hā Vigināh nāg-a, O Vigināh Nāg. v, 9; hā yār-a, O friend, x, 4; hā Wazīr-a (address by an inferior), O Vizier, xii, 10; with -ō; hā phakīr-ō, O Faqīr, ii, 2; hā wazīr-ō, O Vizier (address by a superior), ii, 4.

hau, pleonastic suff. (poet.), ii, 10.

hŏ, pleonastic suff. added to kyāh, kěhŏ, what? (addressed by wife to her husband), v. 4, 5.

hab-jushī, composed of the seven metals (haft-josh), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

hěchun, to learn; impve. sg. 2 hěch lāyani rīnzi, learn to throw balls, v, 3.

had, a limit; had panas karun, to make a limit for oneself, to consider oneself perfect, vii, 15.

hihur, a father-in-law; sg. gen. hihara-sandis sheharas-kun, towards the father-in-law's city, x, 12.

hakh, m. right, duty; hakh-i Khŏdāy, duty of God, i.e. (a husband). sacred to me as God, xii, 15.

hökhu, dry (of a river); pl. nom. hökhi, vi, 15.

hakīm, m. a wise man, a sage, vi, 14; with suff. of indef. art. hakīmā, a single wise man, vi, 14.

hukum, hukm, m. an order, command; kyāh chum hukum, what order have you for me, xii, 7; hukm-i-Māhrāj, the order of the Mahārāja, xi, 4; hukum dyunu, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

hěkmath, f. cleverness, skill, contrivance; hěkmat-i-Parwardigār, the power of Providence, i, 11; sg. abl. hěkmüts", i, 12.

hāl, m. condition, state, vii, 9; ix, 4; hāl kyāh koruhakh, an arrangement of affairs was somehow or other made by them, xi. 17.

 $h\bar{a}l$, f. a house; $b\bar{b}d^i-h\bar{a}l$, a prison, ix, 4.

hala, interj. expressing urgency, look sharp! be quick, xii, 17.

halam, m. a skirt, a lap-cloth, apron, ix, 11; halam dārun, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. halamas, v, 4 (bis), 5.

hamud, m. praise; h. parun, to recite praises, vii, 4.

hamnishīn, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. hamnishīnan, vii, 21, 4.



hamsāyĕ, m. a neighbour, x, 12; pl. nom., id., x, 5.
han, dim. suff. f. bata-han, a little cooked rice, a little food, x, 5;
dawā-han, a little medicine, v, 6; kār²-han, a small bracelet,
xii, 12; musla-han, a piece of skin, xii, 21; nāra-han, a small
fire, iii, 1; ratshi-han, a very little (of something), v, 6 (bis);
tshĕth-han, a little waste food, x, 5.

hanā, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) āba-hanā, a little water, x, 5; bata-hanā, a little cooked rice, x, 3 (masc.); dŏba-hanā, a small hole or pit, viii, 7 (masc.); kashēna-hanā, a little scratching, a small amount of scratching, xii, 16, 17; pāri-hanā, a small hut, xii, 2; ratshi-hanā, a very little (of something), v, 6.

hani-hani, in small pieces, in fragments, viii, 6.

 $h\bar{u}n^u$, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. $h\bar{u}nis$, viii, 9, 10 (ter); pl. nom. $h\bar{u}n^i$, viii, 4 (bis), 12 (bis).

hondu, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. gadöyīyě-hondu, of beggary, x, 2; kōrě-hondu, of the daughter, v, 2, 9; kathi-hondu, of a word, iii, 5; mājě-hondu, of a mother, xii, 15; miskīnī-hondu, of beggary, x, 4 (bis); nayě-hondu, of a reed flute, vii, 1; phakīriyě-hondu, of faqīrhood, x, 9; pātashöhī-hondu, of royalty, x, 2, 9; rötsü-hondu, of night, iii, 1; dat. běñě-handis, of the sister, x, 3 (bis), 10; bāyě-handis, of the wife, viii, 6, 13; dārě-handis, of the window, v, 4; khôtūni-handis, of the lady, x, 7; shěmshēri-handis, of the sword, viii, 13; zanāni-handis, of the wife, x, 5; abl. gödañicě-handi-khōta, than the first, xii, 10; khôtūni-handi, of the lady, x, 7 (bis); fem. sg. nom. běñě-hünzü, of the sister, x, 3; nayě-hünzü, of the reed flute, vii, 1; shěmshēri-hünzü, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. sōdāgāran-hondu, of merchants, viii, 9; wŏranĕcivĕn-hondu, of step-sons, viii, 3; hatan-hondu, of hundreds, v, 1; jānāwāran-hondu, of birds, viii, 1; lālan-hondu, of rubies, xii, 5 (ter); abl. dŏn-handi-khŏta, than two, xii, 9; pl. nom. athan-handi, of hands, v, 6; f. sg. nom. gurĕn-hünzu, of horses, xii, 3; nĕcivĕn-hünzu, of sons, viii, 3, 11; yihünzu, of these, viii, 1; pl. nom. dŏn-



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hanza, of two, viii, 4; pātashāhzādan-hanza, of princes, viii, 4; tihanza, their, viii, 3.

C. Added to an adverb; yuri-hondu, hither, v, 5.

hanga ta manga, adv. unexpectedly, iii, 6.

hönzü, m. a boatman; with suff. of indef. art. hānzāh, i, 4.

hāputh, m. a bear, ii, 10, 1 (ter), 2; hāpath-gān, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. hāpatas, ii, 10, 1; ag. hāpatan, ix, 4.

har 1, every; har wati, on every path (fem.), ii, 2.

har 2, m. cream; sg. gen. dŏda-haràki, (cups) of milk-cream, ii, 3.

hàri hàri, the cry used in driving a cow, xi, 8. Cf. chuh 1.

harud, m. autumn; harada-vizi, in autumn time, ix, 8.

hargāh, if; hargāh drās-na, if it do not issue from it, xii, 3 (bis); hargāh-ay wuchihē, if he had seen, viii, 10; hargāh kiy cĕyihē, if he had drunk, viii, 7; hargāh kiy karihē, if he had done, viii, 13.

 $h^a run$, to remain over and above; 2 past m. sg. 3, $h^a ry \bar{o}v$, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. $h^a ry \bar{e}y \bar{e}kh$, x, 5.

harun, to drop; pres. sg. 3 māz chum harān, my flesh is dropping, vii, 24; pl. 3 lāl chih harān, rubies are dropping (from her mouth), xii, 9 (bis).

hasa, interj. sir ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

hōsh, m. sense, i, 5.

hushyār, awake; — gatshun, to awake (intrans.), v, 5 (ter).

hostu, m. an elephant, vi, 16 (ter).

hata, interj.; hata-sa, O sirs! x, 5; hatay, hullo! (a mother speaking to her daughter), xii, 15.

hatō, interj.; hatō ködyau, ho prisoner! x, 5.

hotu, smitten; tsakhi-hotu, smitten by rage, full of rage, vii, 14.

hotu, m. the throat; — tatun, to cut the throat, v, 7; sg. dat. hatis, viii, 1.

hath, a hundred; gāḍa-hath, a hundred fish, i, 8; hath waīsi, a hundred (years) in age, ii, 12; rŏpayĕ-hath, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); rŏpayĕs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. gāḍa-hatas, for the hundred fish, i, 9; mŏhara-hatas

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(akis) rosh^u, a necklace of one hundred mohars, v, 10, 12; pl. dat. tsāṭas (sic) bāhan hatan-hond^u, of twelve hundred pupils, v, 1; hata-bŏd^u, hundreds, ix, 9; hatabŏdⁱ-khôr^u, weighing hundreds of kharwārs, ix, 7.

hots^u, m. the forearm, xii, 12 (bis), 15; sg. gen. hatsyuk^u, xii, 15. hātsh, f. an accusation; with suff. of indef. art. hātshā, vi, 9.

hav, interj. O (addressed by a woman to her husband), v, 4; xi, 11.

Cf. hay.

hawā, m. air, atmosphere; hawā-yi-asmān, the air of heaven, ii, 6.

hawāh, f. Eve, vii, 7.

hawāla, m. deposit, consignment, charge, v, 10; hawāla-y-Khŏdā, in the care of God, x, 7; hawāla karun, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); xii, 22.

hāwun, to show, make manifest; kasam hāwun, to make oath, swear, v, 9; impve. sg. 2 hāv, xii, 14; pol. with suff. 1st pers. sg. dat. hāwam, please show to me, v, 9; fut. sg. 1, with suff. 2nd pers. sg. dat. hāway, I will show to thee, iii, 8; 3, hāvi v, 9; pl. 3, with suff. 1st pers. sg. dat. hāwanam, they will show to me, iv, 7; 1 past m. sg. with suff. 2nd pers. sg. ag. hôwuth, thou showedst, vi, 5; with suff. 3rd pers. sg. ag. hôwun, vi, 16; xii, 15; ditto, with suff. 1st pers. sg. dat. hôwunam, she showed to me, v, 4; ditto, with suff. 2nd pers. sg. dat. hôwunay, she showed to thee, v, 4; ditto, with suff. 3rd pers. pl. dat. hôwunakh, he showed to them, xii, 18; with suff. 3rd pers. sg. dat. hôwus, showed to him, v, 4; past cond. sg. 1 hāwahö, vii, 21.

hay, interj. O! (addressed by a man to his wife), v, 4 (passim); xi, 14, 6, 9; (addressed by woman to woman), v, 2; ix, 7, 9.

hāy, interj., as exclamation, O! v, 7.

hyuh^u, adj. like; m. sg. nom. lālas hyuh^u, like a ruby, xii, 4 (bis); tathⁱ hyuh^u, exactly like that, xii, 4; yinsān hyuh^u, like a human being, x, 7 (bis); dat. badis hihis, to the elder (prince), viii, 13; zithis hihis, to the elder (prince), viii, 5; ag. lŏk^ūtⁱ hihⁱ, by the youngest, xii, 1; f. sg. nom. yinsān hish^ū, like a man, x, 7.





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hyol^u, an ear (of corn, etc.); pl. nom. hělⁱ, vi, 15; pl. dat. hělěn, vi, 15.

hyon", to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, hyotun cyon", he began to drink, viii, 7 (ter); hyotun nērun, he began to go forth, ii, 3; hyotukh pakun, they began to go, x, 1; hěts"n wöth tshuniñ", she began to leap, iii, 4; hěts"nas yiñ" něndar, sleep began to come to him, v, 6. The conj. part. hěth, having taken, may often be translated "with", as in vir hěth, with the fine, v, 7; drāv södā hěth, he went off with merchandize, viii, 9; wazīr hěth, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; pātashāh-kūr" hěth tsalān, running away with the princess, xii, 25.

danda hyon^u, to take in compensation, v, 11; khabar hěñ^u, to bring news, xii, 24; mŏlⁱ hyon^u, to buy, x, 14; rukhsath hyon^u, to take leave, depart, xii, 10, 3; tsapⁱ hěnⁱ, to take bites, to bite, x, 7; yād hyon^u, to keep in memory, xii, 17; zima hyon^u, to take responsibility (for), to admit, xii, 15.

hěth gatshun (Hindî $l\bar{e}$ jānā), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; hěth yun^u (Hindî $l\bar{e}$ ānā), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. hyon^u, xii, 5; conj. part. hěth, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, hěh, xi, 12; with suff. 3rd pers. abl. hěs, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. hěmay, I will take from thee, v, 11; pres. m. sg. 3, chuh hěwān, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chěsna hěwān zima, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. hyotun, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. hyotus, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. hyotukh, x, 1; f. sg. with suff. 3rd pers. sg. ag. hěts^ūnas, v, 6; pl. with suff. 3rd pers. pl. ag. hětsanas, v, 7; ditto, with suff. 3rd pers. sg. gen. hětsanas, viii, 7; perf. part. f. pl. hětsanatsa, x, 14.





hyor^u, adj. upwards; — khasun, to go upstairs, iii, 2, 9; -pahān khasun, to go a short way up stream, xii, 6.

 $h\dot{a}z^{i}$, as a title of respect, holy, v, 9.

huzūrī nōkar m. a personal servant, viii, 5.

hazrath, a title of respect, saint; hazrat-i-Ādam, Saint Adam, iv, 2; hazrat-i-Nōh, Saint Noah, iv, 3; hazrat-i-Yīsāh, Saint Jesus, iv, 4; hazrat-i-Musāy, Saint Moses, iv, 5; hazrat-i-Yibrāhim, Saint Abraham, iv, 6; hazrat-i-Yūsūph, Saint Joseph, vi, 8, 10, 14, etc.; hazrat-i-Sulaymān, Saint Solomon, xii, 17. judāh, apart; gayĕ judāh, she went apart, she became separated,

judöyī, fem. separation, vii, 16.

vii, 16.

 $j\bar{a}h$, a place, in gay yĕg-jāh, they went together, ii, 4; khĕyĕv yĕkh-jāh, (you) ate together, x, 12. Cf. $j\bar{a}y$.

jěl, i.q. jělad, quickly, vi, 16.

jělad or jěl (q.v.), adv. quickly, xii, 15, 23, 4.

jalwa, m. glory; — dyunu, to give forth glory; — dith, giving forth glory, in all His glory (of God), vi, 7; with emph. y, jalöy hôwun, he manifested glory, vi, 16.

jalŏy, see jalwa.

jāma, m. a coat, x, 9.

jumala, m. entirety; jumala ālam, (He who is the source of) the whole world, God, i, 13.

jān, adj. good, vii, 27; xi, 17, 8.

 $j\check{e}nda$, m. a flag; — $l\bar{a}gun$, to set up a flag, to insist on a claim, v, 11.

jěnath, m. heaven; sg. dat. jěnatas (for jěnatas-manz), xii, 19; jěnatas-manz, in heaven, xii, 20, 3, 4; sg. gen. m. jěnatuk^u, of heaven, xi, 13; xii, 21, 2; fem. pl. jěnatacě jāyě, places of heaven, iii, 7.

jānāwār, m. a winged creature, a bird, ix, 1, 3, 5; pl. gen. jānāwāranhond^u, viii, 1.

 $j\bar{a}v$, for Hindī $j\bar{a}\bar{o}$, go ye, xi, 4.

jāwō, for Hindī jāō, go ye, xi, 4.

jewab, m. an answer, reply, iii, 4; xii, 17.

jāy, f. a place (cf. jāh), ix, 6; xi, 12; sg. dat. panañě jāyě, (seated) in his own place, x, 5; ath jāyě gav buñulu, there occurred an



earthquake in that place, xii, 15; wôt* tath jāyĕ, he arrived at that place, xiii, 15; wôt* jāyĕ akis, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; tsônukh akis jāyĕ-manz, they led him into a certain place, iii, 7; jāyĕ akis . . . jāyĕ akis, in one place . . . in another place, i, 3, 4; pl. nom. jāyĕ, iii, 7.

jyāday, more; kam yā jyāday, (a hundred) less or more, ii, 12. kĕ, see kyāh, 1.

kabar, f. a grave, a tomb; sg. dat. kabari wālun, to cause to descend into a grave, to inter, iv, 7.

köd, m. prison; — karun, to imprison, v, 7, 9 (bis); x, 5, 12; — lagun, to become imprisoned, v, 8; vi, 11; köd-khān (not -khāna), a prison, v, 8; pl. dat. -khānan, v, 7, 8.

kūdü, see kūrü.

ködi, m. a prisoner, a person imprisoned, v, 8; sg. dat. ködis, x, 5 (bis); ag. ködi, x, 5; voc. ködyau, x, 12; hatö ködyau, x, 5; pl. nom. (and acc.) ködi, v, 8, 9; ag. ködyau, v, 7, vi, 11.

kadam, m. a step; $-dyun^u$, to set forth, x, 11, 12; $-tr\bar{a}wun$, to step forward, iv, 5.

kadun, or (iv, 2; viii, 3) karun, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; kadith thunun, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. gatshi kadun, he should be expelled, viii, 11; conj. part. kadith, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. kadun, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. kadōn, x, 1; pl. 3 kadān, viii, 11; pres. masc. sg. 3 chuh kadān, viii, 13; xii, 4, 11, 17; pl. 3 chih





karān, viii, 3; chih kadān, viii, 11; past sg. m. kod^u, xii, 15, 7; with suff. 3 pers. sg. ag. kodun, iii, 8; v, 9; viii, 7, 10, 3; with ditto and suff. 1 pers. sg. dat. kor^unam, iv, 2; with ditto and suff. 3rd pers. sg. dat. kod^unas, viii, 10; with suff. 3rd pers. pl. ag. kodukh, iii, 4; pl. kadⁱ, x, 2; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. kadⁱnas, viii, 7; with suff. 3rd pers. pl. ag. kadikh, viii, 4, 12; x, 12; xii, 1; f. sg. with suff. 3rd pers. sg. ag. küd^un, x, 7; xii, 5; with suff. 3rd pers. pl. ag. küd^ukh, x, 11.

kāh, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

kěh, anything, something; m. sg. nom. kāh, anyone, i, 2; vi, 10;
xii, 22; kāh-ti, even anyone, vii, 23; kaisi, to anyone, iii, 3;
by anyone, ii, 8; kösi, by anyone, v, 9; kěh, anything, i, 6;
ii, 5; iv, 4, 6; v, 8; viii, 2; ix, 6; xi, 15; xii, 6, 7, 15 (bis);
biyě kěh, something more, iii, 8; anything else, xii, 8; na kěh, not at all, ii, 5; v, 5 (bis); xii, 2.

As adj. $k\tilde{a}h k\ddot{o}d^i$, any prisoner, v, 8; $k\tilde{a}h$ - $ti h\ddot{o}sh$, any sense at all, i, 5; $k\tilde{e}h^i$ $pr\ddot{o}n^i$, some old (prisoners), vi, 11; $k\tilde{e}h$, any (inanimate thing), vi, 16; viii, 1; x, 1, 7; xii, 5; some women, xi, 7; $k\tilde{e}h$ $k\tilde{a}l\ddot{a}(h)$, some little time, v, 10; viii, 2; $k\tilde{e}h$ -ti, any (sound) at all, viii, 9.

kĕ-hŏ, see kyāh 1.

kīh, m. loose hair (from the head), combings, v, 4 (ter).

köh, köh, m. a mountain; köh-i-tōra, Mount Sinai, iv, 5; köha-köhai, on every mountain, ix, 2.

khāb, m. a dream, sg. dat. khābas, vi, 14; abl. khāba, vi, 12; gen. khābuku töbīr, the interpretation of a dream, vi, 14; khāb dēshun, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

khūb, adv. well, thoroughly, vi, 10.

khabar, f. information; news, tidings, xi, 20; notice, care, heed, xii, 2 (ter); bē-khabar, an untaught person, vii, 28; — anüñū, to bring news, xii, 19, 20 (bis); (tas) chěh khabar, there is information (to him), (he) knows (all about it), iii, 3; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

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2 (ter); chyā khabar, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; khabar diñi, to give news, x, 14; tas khabar gaye, news went to him, information was given to him, iii, 1; khabar heth yunu, to bring news, xii, 24; khabar kar, news when? i.e. who knows when (such and such a thing happened)? ii, 4; - niñ", to bring news or information, ii, 16; x, 7, 8; xii, 23; khabarāh, a piece of news, ii, 6.

khabardār, m. an informer, spy, scout, newsman; pl. ag. khabardārav, ii, 1, 6; x, 7, 8; xii, 23.

khōbsūrath, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

khod, a pit; x, 13; sg. dat. khodas, x, 13.

Khŏdā, m. God, vi, 5, 6, 7; x, 7; Khŏdāy, verily God, God alone, x, 8; az Khŏdā, from God, vi, 10; bā-Khŏdā, one who believes in God, a true believer, xii, 20; wāda-y-Khŏdā, a promise of God, an oath by God, xii, 7, 15 (bis); hakh-i-Khŏdāy, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. Khödāyes, vii, 4; x, 5; ag. Khödāyen, xii, 15; gen. Khŏdāyě-sondu-chuy kasam, (I) adjure thee by God, xii, 7; voc. Khodaye, O God! iv, 1; bar Khodayo, O Great God! v, 7; Khŏdā-Söb, God the Master, God, sg. dat.-söbas, x, 5; ag. -söban, iii, 8 (ter).

khöjünas, see khālun.

khal, m. a threshing floor; sg. dat. khalas karun, to put (crops) on the threshing floor, ix, 9.

khālun, caus. of khasun, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; zima khālun, to cause responsibility to mount, to prove responsible, x, 12; impve. pl. 2, with suff. 3rd pers. sg. acc. khölyūn, cause ve him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. khôlunas, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. khöjünas, vii, 19.

khalās, adj. free; - gatshun, to die, iii, 4.

khalath, m. a robe of honour; khalat-ĕ-shöhī, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

khām, adj. raw, unripe, green, vi, 15; of small value, cheap: khām posa, the pice formerly current in Kashmīr, of small





value compared to the British pice worth about a farthing, now becoming current; vii, 25, 6.

khumār, m. intoxication; languor of love, languishment; pūru-khumār, full of languishment, one who intoxicates another with love, v, 2.

khān, a certain title, used as part of a proper name in Bahādur Khān = Bahādur Khān, ii, 1; sg. dat. — khānas, ii, 12.

khāna, m. a house, sg. dat. khānas, vi, 4; köd-khāna, a prison, sg. nom (m.c.) köd-khān, vi, 10; pl. dat. köd-khānan, v, 7, 8; mahala-khāna, a palace, xii, 19.

khěn, m. food, xii, 16, 17.

khŏn, f. the haunch; sg. dat. khŏni-kĕth, (carrying) on the haunch, xi, 13.

khanun, to dig; fut. pass. part. m. sg. gatshi dŏb khanun", you must dig a pit, xii, 6.

khananāwun, to cause to be dug; past m. sg. with suff. 3rd pers. sg. ag. khananôwun, x, 13.

khar, m. an ass; iii, 8, 9; v, 7 (bis); sg. dat. khotu kharas, he mounted the ass, iii, 8.

khār, m. a blacksmith; sg. voc. khāra, ii, 12; vi, 17; pl. ag. khārav, xi, 17; Wahab Khār, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

khởr (v, 5) or khởr (v, 9), m. the foot; sg. dat. khởran, v, 9; shãnda karun khởr, to go from the pillow to the foot of the bed, v, 5; khởra karun shãnd, to go from the foot of the bed to the pillow, v, 5.

khör, m. welfare; dwā-yi-khör, a prayer for welfare, a blessing, i, 3.
khôr^u, a thing which weighs a khār or kharwār, i.e. an ass's load;
sg. dat. hatabŏdⁱ-khöris drāy, they turned out (i.e. amounted)
to hundreds of kharwārs, ix, 9.

kharac (viii, 10) or kharaj (xii, 4, etc.), m. expenditure; expenses, money to be spent for any purpose; xii, 4 (bis), 5 (bis), 11, 20; kharac gōm, expenditure has occurred by me, I have spent, viii, 10.

khörāth, m. alms, v, 9.

khrāv, m. the clog, patten, or wooden soles worn by Kāshmīrīs in winter; nom. (acc.) plur. khrāv, v, 9.



khāsa, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; dukhtar-ĕ-khāsa, thine own daughter, v, 11. khôs^u, m. a kind of metal cup; pl. nom. khösⁱ, ii, 3.

khash, m. a cut; - dyunu, to cut, v, 4 (bis), 6.

khōsh, adj. pleased, happy; — gatshun, to become happy, to become pleased, viii, 1, 9; xii, 9; — gōsay, I became pleased about thee, xi, 18; gōs —, he became pleased with him, xii, 12; gōkh, —, he became pleased with them, viii, 14; gōs —, they became pleasing to him, i.e. he loved them, viii, 11; yih pōtashèhas — kari, that which will make the king pleased, whatever will please the king, xii, 3.

khashem, m. anger, wrath; yimau amis phakīras — koru, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

khasun (1 p.p. khot" or khoth"), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without pēth), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., guris or guris-pēth), ii, 6, 11; iii, 8 (quater); to ride (a horse), (gur" chus khasun", he has a horse on which to ride), x, 3; carkas khūts", she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; kŏli kŏli khasun, to go up stream, xii, 6; kaīsi chuna khasān zima, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; kötyāh khātis mār, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; pātashēhas khot" zahar, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. khasun^u, x, 3; xii, 5 (gatshi khasun^u, you must go up); impve. sg. 2 khas, iii, 8 (bis); fut. sg. 2 khasakh, v, 6; 3 with suff. 2nd pers. sg. dat. khasiy, xii, 11 (there will arise before you); pres. m. sg. 3 neg. chuna khasān, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. ôsus-na khasān, i, 6; 1 past sg. m, 3 khot^u, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; khoth^u, ii, 6; x, 7; pl. 1 khātⁱ, v, 9 (we, i.e. one m. and one f.);



khyon"

3 khàti, x, 8; with suff. 3rd pers. sg. dat. khàtis, ix, 5; f. sg. 3 khūts^a, iii, 2; vii, 20; xii, 7.

khŏta, postpos. than; dŏn-handi khŏta, (more beautiful) than the two, xii, 19; gŏdañieĕ-handi khŏta, (more beautiful) than the first (girl), xii, 10. In ami khŏta hāway bŏh, iii, 8, I will show thee more than that, the word "more" is not expressed.

khōtu, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

khath, m. a letter, a document, xii, 22, 3 (ter); möli-sandi daskhata khath, a letter signed by (my) father, xii, 21.

khatun, to conceal; conj. part. khatith, having concealed (sc. yourself), secretly, xii, 6.

khôtūna, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. khôtūnā akh, a certain lady, v, 11; xii, 15; sg. dat. khôtūni, x, 7 (bis); xii, 15; ag. khôtūni, xii, 15 (quater), 8, 22; gen. khôtūni-handis shikamas-manz (x, 7) or khôtūni-shikamas-manz (x, 7), in the lady's belly; khôtūni-handi shikama-manza, from in the lady's belly, x, 7 (bis).

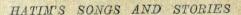
khötir, m. carnal desire, viii, 3.

khāwand, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. khāwandas, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; khāwandas nishin, (go) to (your) master, viii, 10; sg. gen. fem. khāwanda-sünz^a, iii, 2.

khôwur^u, adj. left (not right); — atha, the left hand, viii, 7. khyon^u, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. wàthi khěni, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. tih cyônu khyonu gatshi-na, you must not eat that, xii, 16; pres. part. chuh bihith khěuān, he is seated eating, xii, 4; impve. sg. 2, khěh, iii, 1; (dial.) khyuh, x, 5; (dial.) khyō, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. khětam, eat for my sake, iii, 1; fut. sg. 2, khězi, xii, 16 (bis).

fut. sg. 1 khěma, viii, 11; with suff. 2nd pers. sg. dat. khěmay, I will eat for thy sake, iii, 1; do. with neg. khěmay-na, I will not eat for thy sake, iii, 1; 2, with neg. interrog. khěkh-nā, wilt thou not eat? ii, 3; vi, 2; 3, khěyi, xii, 15.





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*pres. m. sg. 3 chuh khĕwān, xii, 6, 17; imperf. m. sg. 3, with neg. khĕwān ôsu-na, he used not to eat, vi, 16.

1 past m. sg. khyauv, x, 12; khěv, ii, 2; with suff. 3rd pers. sg. ag. khyōn, vi, 16 (bis); x, 5; pl. (dial. for khyōy) khěy, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for khěyĕva) khěyĕv, x, 12.

khazmath (xii, 3) or khizmath (ii, 3), f. service; gurĕn-hiinz khazmath karakh, I will do service of horses for them, i.e. I will do groom's

work, xii, 3.

kākad, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — likhun, to write a paper, xii, 11; sg. dat. kākadas, xii, 16, 7; cf. kākaz.

kākañ, f. the wife of the eldest son in a Hindū family; böyi-kākañ,

an elder brother's wife, v, 10.

kŏkur, m. a fowl; kŏkar-gām, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

kākaz, m. paper, viii, 10. Cf. kākad.

kāl, time; with suff. indef. art, kěĥ kālā gav (v, 10) or kěh kālāh gav (viii, 2), some short time passed; wārayāh kālāh gav, a very long time passed, viii, 2; wārayāh kāl, for a very long time, viii, 2; sg. dat. wārayāhas kālas, for (during) a long time, iii, 1.

kala, the head, iii, 1, 5, 9; kala tatun, to behead, iii, 2; viii, 6; abl. kala-kani, in the direction of the head, at the head end (of an animal), xi, 9; kala-pěthi thunüñi woth, to leap over (so and so's) head, ii, 9.

kởi, f. a small river, a stream; sg. dat. kởii-manz, in the stream, xii, 2; gayẽ kởii akis pẽth, she went to the bank of a stream, xii, 2; abl. kởii kởii khasun, to go up along the stream, to go up stream, xii, 4; kởii-manza, from in the stream, xii, 4.

kôl^u, adj. of or belonging to time; yüts^ü-kôl^u, of or belonging to a long time ago, ii, 4.

kulu, m. a tree; abl. kuli-dadari-manz, in the tree-hole, in the hole in the tree, ii, 10.

kālacen, adv. in the evening, at eventide, v, 5; viii, 3.

kalam, m. a pen; kalama sötin likhun, to write with a pen, ix, 12.



kuluph, m. a lock. — thāwun, to open a lock, to unlock a door, iii, 8 (bis).

kölay, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. kölayi, v, 9. kam 1, adj. less, deficient, iv, 4, 6; kamyā jyāday, less or more, more or less, ii, 12.

kam 2, kami, kami, see kyāh 1.

köm^ū, f. a thing done, a deed; a business; köm^ū chěh pakawüñ^ū, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, kür^ū köm^ū, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. kür^ūn (x, 2) or kūr^ū (x, 3) köm^ūāh.

kömbakh, m. help, aid, assistance, the reinforcement (of an army); sg. dat. barāyĕ kŏmbakas, in order to help, by way of help,

as a reinforcement, xi, 7.

kamyuk^u, see kyāh 1

kan, m. the ear; — thawun (ii, 7) or — thāwun (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. kanas kiūrūnas thaph, he seized him by the ear, iii, 9; abl. kana-dölī diñū (poet.), to give ear-closing, to refuse to listen, v, 2; kana ratith, holding (a goat) by the ear, iii, 5; pl. dat. with emph. y, kananay, vii, 11.

kani, postpos. signifying-

(a) direction, as in kala-kanⁱ, in the direction of the head, at the head end (of an animal), xi, 9; lati-kanⁱ, at the tail end, xi, 9.

(b) route, as in dāri-kani, (cast) out through the window,

v, 4 (bis).

(c) direction from, as in yes-kan', from whom (it will escape), ii, 8.

Cf. kani, kun, kan, and kin.

kani, postpos. signifying-

(a) locality, as in bona-kani, (he is standing) below, downstairs, iii, 2; bontha-kani, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); athi-petha-kani, on the top of it verily, viii, 1.



(b) direction towards, as in ōra-kani, in that direction, v, 2.

(c) direction from, as in tālawa-kani, (down) from the ceiling, viii, 6; ösa-kani, issuing from the mouth, viii, 7.

(d) other miscellaneous relations as in thürü-kani (v, 4) or thüdü-kani (v, 4 bis), (turning) backwards (from there); pata-kani, afterwards, x, 1; kuni-kani, in any way, xii, 13; āmpa-kani, by means of beak-to-beak feeding, viii, 1; tami-pěthi-kani, in addition to that, iii, 8.

Cf. kani, kun, kan, and kin.

kina, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

kona, adv. why not? viii, 1 (why is there no chirping?).

kun, postpos. governing dat., meaning-

- (a) towards, viii, 6, 11; x, 3, 5, 12; similarly \bar{o} -kun, in that direction, xii, 23; mustākh kun, enamoured of, yearning for, iii, 7; vii, 3; biyĕ-kun, (he does not go) anywhere else, xii, 4.
 - (b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.
- (c) in, at, bonth-kun, i, 8, (came) before (the king); wôtu sheharas and-kun, he arrived at the outskirts of the city, x, 5; and as-kun, at the end, xii, 6.
- (d) other meanings, nāgas akith kun, on one side of the spring, xii, 14; asě-kun hôwuth, thou showedst before us, vi, 5; path-kun, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) $y\bar{a}ra$ -sond^u kun, (he set out) in the direction of his friend's abode, x, 11.

Cf. kani, kani, kan, and kin.

kuni, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; kuni-kani, in any way, xii, 13.

kun", num. adj., only one; with emph. y, One only (of God), vi, 7; vii, 2; x, 8; kunuy zon", only one person, all alone, viii, 7; fem. küñ"y züñ", xii, 15.

konda, f. a potter's kiln; sg. abl. kondi walun, to put (unbaked pots) into a kiln for baking, xi, 11.





kondu, m. a thorn, viii, 1 (bis).

kangañ, f. a comb; ches walan kangañ, I am combing (my hair), v, 4.

kŏng-wörü, f. a saffron-garden or -field; sg. dat. (for loc.), kŏng-wāri,

or (m.c.) kŏng-wārī, v, 7.

k^anun, to sell; inf. abl. āv k^anani, he came (in order) to sell, xii, 3;
āyĕ k^anana (pass.), she was sold, vii, 26; fut. sg. 1 with suff.
3rd pers. sg. acc. k^anan, I will sell it, viii, 9; 2, with same suff. mā k^anahan, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. chum k^anān, he is selling me, vii, 17.

kēntsāh (vii, 20) or (usually) kēntshāh, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; yih-kēntshāh,

whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

kěnzů, f. a kind of cup with a foot to it; Musalman women eat their rice out of it. Sg. dat. kěnzě, x, 3.

kunz, f. a key, iii, 8 (bis).

 $k\bar{a}\tilde{n}$, postpos. by means of; $\bar{a}b$ -dawa- $k\bar{a}\tilde{n}$, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. kani, kani, kiñ, and kun.

 $ki\tilde{n}$ (for kin^i), postpos. in $ap\ddot{o}r^i$ - $ki\tilde{n}$, from that direction, v, 7. Cf. $k\dot{a}n^i$, kani, kun, and $k\tilde{a}\tilde{n}$.

küñü, f. a stone; sg. dat. kañĕ-manz, in a stone, iv, 7; kañĕ-küñü, punishment of death by stoning, lapidation, x, 13; abl. kañi-pholu, a pebble, xii, 15 (bis).

kaññčkh, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmīrī saddle, to secure blankets, etc.,

xi, 9.

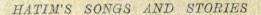
kañuwu, adj. made of stone; m. pl. nom. kañivi, v, 4.

kuphār, m. pl. infidels, non-Muslims (for kuffār, Ar. pl. of kāfir), iv. 3.

kar, adv. when ? ii, 4.

 $k\bar{a}r$, m. an action, a deed, a work, xi, 2; pl. nom. $k\bar{a}r$, v, 12; xi, 10. kara, m. a pea, pease, xii, 16 (ter), 7.

kāra, in wāra-kāra, safe and sound, x, 8.





kör, adv. where? ii, 2.

kor", m. a bracelet, xii, 11, 2, 3 (ter); rat"na-kor", a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; kär'-han, f. a little bracelet, xii, 12; sg. dat. rat"na-karis-söty, xii, 15; pl. nom. rat"na-kar', xii, 20.

kūr^ū, or (v, 5, 12) kūd^ū, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; pātashāh-kūr^ū, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or pātashāh-kūd^ū (v, 5); or pātashēh-kūr^ū (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. kōdĕ, v, 12; kōrĕ, xii, 4, 5; pātashāh-kōrĕ, v, 2, 9 (ter); xii, 2, 10, 13; pātashēh-kōrĕ, xii, 10; kōrĕ-kyut^u, for the daughter, v, 1 (bis); kōrĕ-söty, with the daughter, v, 10; pātashāh-kōrĕ-söty, with the princess, xii, 1; gen. kōrĕ-hond^u, v, 2; pātashāh-kōrĕ-hond^u, v, 9; ag. kōri, xii, 4, 5; pātashāh-kōri, v, 1; xii, 2; abl. kōri-halamas manz, in the lap-cloth of the daughter, v, 4; voc. kūr¹, v, 2; kūr¹yĕy, v, 2; kōriy, xii, 15 (all addressed by an elder woman to a younger woman).

kārdār, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain;

sg. ag. kārdāran, ix, 1.

kröjü, f. a potter's wife; cf. krāl; sg. ag. krāji, xi, 11.

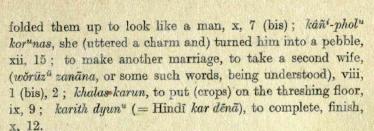
 $kr\bar{e}kh$, f. an outery; — $di\tilde{n}^u$, to raise an outery, to cry out, v, 7; xii, 7; — $w\check{o}th\ddot{u}\tilde{n}^u$, an outery to arise, iii, 3.

 $kr\bar{a}l$, m. a potter; cf. $kr\ddot{o}j^{\dot{u}}$; sg. ag. $kr\bar{a}lan$, xi, 10; voc. $kr\bar{a}lan$ (addressed by a woman to her husband), xi, 11.

karun 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, pŏshākus kūrān shēkal yinsān hishā, he made the shape of a man out of his clothes, he

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Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: ālav karun, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; arām karun, to repose, rest, sleep, v, 9; band k., to tie up, x, 2; dīdār k., to do seeing, to see (gen. of obj.), iv, 5; driy kasam k., to swear, to take an oath, viii, 1; gañe kurañe, to make into pieces, to cut flesh into gobbets, x, 7; gath karüñi, (of a widow) to perform the satī ceremony, to become suttee, iii, 4; gawöyi karüñü, to give evidence, x, 12; hawāla karun, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); köd karun, to imprison, v, 7, 9 (bis); x, 5, 12; khosh karun, to please, gratify (dat. of person), xii, 3; khizmath (ii, 3) or khazmath (xii, 3) karun, to do service, to act as a servant; kömü karüñü, to do a deed (for the special meaning of this compound, see köm"), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; kěntshāh karun, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); kashena-hanā karüñi, to do a little scratching, to scratch a person (at his request), xii, 16; kasam karun, to make oath, to swear, v, 9; viii, 1; katha karañe, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x. 7 (ter); xii, 3; langūti karūñi, to put on a loin-cloth; lār karūñu, to run after, pursue (dat. of obj.), ii, 8; mohar karüñü, to seal (dat. of obj.), x, 3 (bis), 10; möl karun, to fix a price, agree to a price, viii, 9 (bis), 10; putalen korun nakār, he prohibited idols, iv, 6; nasiyeth kariini, to give instructions, xii, 16; nethar karun, to make preparations for a marriage, to marry (amis söty, him), viii, 2; xii, 15; nazar karüñü, to look, x, 7, 8 (bis); xii, 23; pöda karun, to create.





karun 1

iii, 8 (bis); xii, 7; pardā karun, to veil, cover with a veil (dat. of obj.), vi, 4; pasand karun, to approve (acc. of obj.), v, 1; xii, 4 (bis); rājy karun, to do ruling, to rule, x, 14; rawana karun, to dispatch, x, 3; maris karun reza, he cut the corpse to pieces, ii, 7; salām kariiñi, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; sara karun, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; saragī karüñü, id., viii, 7 (bis), 8, 10; x, 7; srān karun, to bathe, xii, 6 (bis), 7 (bis); thaph karüñu, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; tukara karani, to make pieces, to cut to pieces (dat. of obj.), viii, 6; tay karun, to do authority, to exercise sway, xi, 3; tayar karun, to make ready, to make and have ready, to make, xii, 22; thopa karith, silently, in silence, xii, 4; wuchunāh karun, to do a seeing, to take a glance at (dat. of obj.), viii, 3; wŏrüzü zanāna kariiñi, to take a second wife, (of a man) to make a second marriage, viii, 11; zulm karun, to exercise tyranny, ix, 1; guru zīn karith, a horse ready saddled, iii, 8; zōr karun, to make force, to show force, to insist, xii, 15; zāra-pār karun, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; ziyāphath kariiñi, to make a feast, x, 11.

inf. tamis togu-na karun, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, karani, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. karunu, it is to be made, it must be made, xi, 8; gathi karun", viii, 2, 8; x, 3; xii, 3; gotshu karunu, v, 7; wati karunu, viii, 6, 8, 11; f. sg. kariiñi, it is to be done, please do, xii, 16; gatshi kariiñi, v, 9; viii, 7, 8, 10; x, 3; conj. part. karith, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; zānakh karith, thou wilt know how to make, x, 12; in adjectival sense, zīn karith, (a horse) ready saddled, iii, 8; chuh karith thaph, he holds, v, 6; viii, 7; irreg. conj. part. karithan,

xi, 10; freq. part. kari kari, vii, 24.

impve. sg. 2 kar, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. ma kar, xii, 7; with suff. 3rd pers. sg. gen. karus, viii, 9;





with suff. 3rd pers. pl. acc. (irreg.) karuhukh, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. karinam, let her make for me, v, 9; pl. 2 kariv, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. karyūkh, make ye them, viii, 4; pol. impve. sg. 2 karta, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. karitōs, please make ye for him, ii, 10; impve. fut. karizi, xii, 11; neg. karizi-na, viii, 1 (bis); xii, 6.

fut. sg. 1 kara, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. karay, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. karas-na, xii, 15; 2 karakh, xii, 1, 3; neg. karakh-na, viii, 13; with suff. 3rd pers. pl. dat. karahakh, thou wilt make to them, xii, 16; 3, kari, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. karĕm, ix, 4; pl. 1 karav, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. karōs, ix, 1; 2 kariv, xii, 1; pres. subj. sg. 3 kari, viii, 6, 8, 11.

pres. m. sg. 3 karān, he (is) making, ii, 5; chuh karān, viii, 12, 3; x, 14; xii, 24; karān chuh, x, 8; neg. chuna karān, viii, 2; with suff. 1st pers. sg. gen. or dat. chum karān, vii, 15 (dat.), 24 (gen.); pl. 3 chih karān, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. chis karān, ii, 3; x, 12; f. sg. 1, chĕs karān, vii, 15; 3 chĕh karān, iii, 4; with suff. 3rd pers. sg. dat. chĕs karān, v, 5 (bis); pl. 3 chĕh karān, v, 12.

imperf. m. sg. 1, *ôsus karān*, x, 14; sg. 3 *ôs^u karān*, i, 1; pl. 3 *ösⁱ karān*, i, 3; *karān ösⁱ*, xi, 8; f. sg. 3 *ös^ū karān*, xii, 20; emph. *ös^ūy karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. kor^u, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. korwy, x, 12; ag. koruth, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. koruthas, x, 12; with do. and suff. 1st pers. sg. dat. korutham, ii, 11.

With suff. 3rd pers. sg. dat. korus, xii, 7; ag. korun, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. korunay, iv, 3; and with suff. 1st pers. sg. dat. korunam, ix, 4; and with suff. 3rd pers.





sg. dat. $kor^u nas$, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. $kor^u nakh$, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. koruwa, x, 12 (bis).

With suff. 3rd pers. pl. ag. korukh, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. koruhay, iv, 2; and with suff. 3rd pers. sg. dat. koruhas, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. koruhakh, xi, 17.

pl. with suff. 1st pers. sg. ag. kārim, v, 9; ix, 9; with suff. 2nd pers. sg. ag. kārith, v, 7; with suff. 3rd pers. sg. ag. kārin, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. kārinas, viii, 6; and suff. 3rd pers. pl. dat. kārinakh, x, 12.

f. sg. kiri, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. kürüm-na, v, 9; with suff. 3rd pers. sg. dat. kürüs, iii, 1, 9; and neg. kürüsna, v, 1; ag. kürün, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. kürünas, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. kürüwa, x, 12; with suff. 3rd pers. pl. ag. kürükh, ii, 8; and suff. 3rd pers. sg. dat. kürühay, xi, 5.

pl. karě, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) karěmav, x, 6; suff. 2nd pers. sg. ag. karěth, x, 6; with suff. 3rd pers. sg. ag. karěn, x, 6, 7 (bis); and suff. 1st pers. sg. dat. karěnam, iv, 5; and with suff. 3rd pers. sg. gen. karěnas, x, 7; with suff. 3rd pers. pl. ag. karěkh, xi, 10; xii, 25.

perf. m.sg. chuh kor^umot^u, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. cheŭ kiir^umüts^u, x, 8.

plup. m. sg. kor^umot^u, iii, 8; ôs^u kor^umot^u, ii, 1; kor^umot^u ôs^u, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. ôs^uthan kor^umot^u, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. ôsus kor^umot^u, ix, 1; with suff. 3rd pers., pl. ag. ôsukh kor^umot^u, viii, 2; f. sg. kür^ūmüts^ū, viii, 1; with suff. 3rd pers. sg. dat. ôs^ūs kür^ūmuts^ū, x, 10.

cond. past sg. 1, karahö, ii, 11; v, 6; viii, 11; x, 5; 3, karihē, v, 9; viii, 7, 13.

karun 2, see kadun.





kriindi, f. a basket, v, 9; kranjë ladun, to put into a basket, v, 7.

karanāwun, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. karanôwun, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as karanövan, x, 13.

kaīsi, kösi, see keh.

kus, kusa, kusuy, see kyāh 1.

koshu, a honeycomb; pl. nom. kàshi, ix, 5.

Kashmīr (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is Kashīrā. Cf. kôshyura.

kashun, to scratch; inf. abl. kashĕna-hanā kariiñi, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

kôshyur^u, m. (f. köshir^ū), an inhabitant of Kashīr^ū, or Kashmīr; pl. nom. köshirⁱ, xi, 6.

kasam or (xii, 2, kasam), m. an oath; a charm, an incantation; Khödāyĕ-sondu chuy kasam, there is an oath to thee of God, I adjure thee by God, xii, 7; — karun, to take an oath, to swear, v, 9 (bis); driy kasam karun, to take an oath, to swear, viii, 1 (bis), 2; — hāwun, to take an oath, swear by, v, 9; muslas dyutu kasam, he uttered a charm over the skin (cf. shāph), xii, 22.

kāsun, to expel, i, 12; vi, 6; to shave (hair); mast kāsun, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) kāsani, xii, 4, 5, 19; fut. pass. part. with emph. y, muhim tagiy kāsunuy, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. kösith, xii, 10, 3; mast mökalôw^unas kösith, he finished shaving him, xii, 5.

impve. sg. 2, kās, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (amis) kôsun mast, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. mast kôsunas, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. kôsus mast, shaved him, xii, 10.

kusūr, m. a fault; gōm suy kusūr, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

kāsawun^u, one who expels, i, 11.

kati, adv. where ? (kati of the grammars), vii, 20; x, 12 (ter); xi, 17;

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from where? whence? (kati of the grammars), x, 4; xi, 17; xii, 4, 5, 11, 5; kati-pětha, from where? whence? ii, 2.

kotu, adv. where? xi, 5.

kot^u, a son, esp. a clever son; ôkhun-kot^u, the son of a doctor of divinity, xii, 25.

kūt^u, pron. adj. how much? pl. how many? m. sg. nom. kūt^u, vii, 22; kōtāh, vii, 24; pl. nom. kūtⁱ, vii, 25; kaityāh, ix, 5, 11; kötyāh, vii, 31; x, 7, 8; xii, 20; f. sg. nom. köts^ū, vii, 15; ag. kātsa, i, 12; pl. nom. katsa, x, 6.

kitāb, f. a book; söhib-i-kitāb, a master of books, a celebrated

writer, x, 13.

kath, f. (this word is the equivalent of the Hindī bāt), a word, an uttered word, ix, 7; xii, 9; a word, a statement, iv, 5; x, 4, 6 (many times), 14; a matter, circumstance, affair, iii, 5; xii, 1; a story, tale, narrative, v (title); vii, 1; viii, 1; x, 1 (many times), 2 (many times); katha-bātha, pl. conversations, xii, 25; katha-karañĕ, to converse, iii, 1; x, 7 (ter); xii, 3; to say (such and such) words, xii, 23; kōri sōty kath karūñĕ, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1ff., the point of the story consists in a misunderstanding of the word kath, one person of the company means "a statement", the others mean "a tale".

sg. nom. kath, v, 1; vii, 1; viii, 1; x, 6 (bis); xii, 1 (bis); gen. kathi-hond", iii, 5; pl. nom. katha, iii, 1; iv, 5; x, 1 (many times); 2 (many times), 4, 6 (many times), 7 (ter), 14; xii, 3, 23, 5; dat. kathan, x, 1; xii, 9; abl. kathan, ix, 7.

kathō, see kyāh 1

kěth, postpos. governing dat. in, on; athas kěth, in the hand, ii, 7; v, 4; x, 7; xii, 22, 3 (bis); khŏni-kěth, on the haunch, xi, 13; rumāli kěth, in a kerchief, iii, 2.

kětha, adv.; kětha-pöthi, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24.

kötäh, see kütu.

kuth^u, m. a room, viii, 3; with suff. of indef. art. kuth^uāh, ix, 4; sg dat. kuthis, iii, 8 (bis); x, 7, 8 (bis); pl. nom. kuthⁱ, vi, 3.







katikō, adj. of or belonging to where? ii, 2 (poet.). Cf. kati.

katarun, to cut to pieces; pres. m. sg. 3, chuh kataran, x, 7.

kuṭawāl, m. a chief of police, a kōṭwāl, v, 7, 9 (bis), 10; sg. ag. kuṭawālan, v, 7, 8, 9; kuṭawāl-gānas (sg. dat.), to the wretch of a police captain, v, 9 (see gān).

katawañ, f. the wages of spinning; — karüñ^u, to earn money by spinning, xi, 19.

kaityāh, kötyāh, see kūtu.

katsa, kātsa, see kūt".

kits", see kyut".

kötsü, see kūtu.

kuwa, adv. how? v, 9.

kiy, in hargāh-kiy, if, viii, 7, 13. See hargāh.

kyā, see kyāh, 1 and 4.

kyāh 1 or kyā 1, interrog. pron. who? what?

As subst. an. m. sg. nom. kus, who ? xi, 2; xii, 1; kusuy, who verily ? xi, 19; ag. kam^i , by whom ? iii, 3 (bis); x, 12; pl. nom. kam, who ? xii, 1.

subst. inan. $ky\bar{a}$, what? vi, 5; $ky\bar{a}h$, what? ii, 2, 4, 11; iii, 4 (quater), 8, 9 (bis); iv, 7; v, 9 (bis); vi, 15; vii, 20, 2, 4, 6, 30; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater); ix, 4 (bis); x, 2, 5, 6, 8; xii, 1, 7, 20.

kě-hő, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5; dat. kath; poet. colloquial, kathō-kit¹ (pots) for what? xi, 11; abl. kami-bāpath, for what? why? on what account? ix, 1; x, 12; kami-mŏkha, on what account? x, 4; gen. kamyuk¹, of what? vi, 13, 4.

kyāh sabab chuwa, what is your reason? viii, 5; kyāh gatshiy anun^u nishāna, what is to be brought to thee as a token? xii, 21.

adj. f. inan. nom. kusa kusa, which (of several)? x, 6 (bis). më kyāh zulm chuh gömot", (hear) what tyranny has happened to me, ix, 6.

an. masc. kus-tāñ wŏpar, some one else, v, 4; inan. kyāh-tāñ takhsīr, some fault of other, viii, 10.

kyāh 2, adv. why? x, 14 (bis); how? vii, 8, 27, 8.
kyāh 3, an expletive implying interrogation, vii, 27, 8.





kyāh 4 or kyā 2 (v, 9; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1; ix, 10; x, 3 (ter), 12; xi, 18; xii, 15 (bis), 23; yit' kyāh, "here, in fact," or "here, you see," x, 12 (bis); yit' kyāh . . . àt' kyāh, here on the one hand you see . . . there on the other hand you see, viii, 13; ada-kyāh, then of course, of course, certainly, viii, 11; xii, 4.

kyāh 5, conj., or, iv, 7.

kyomu, m. a worm, xii, 3 (ter), 4.

kyutu, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus: m. sg. nom. bāg zananan-kyutu, a garden for the women, ii, 1; yuris-kyutu gāsa, grass for the horse, x, 5; rētas-kyutu kharj, expenditure for a month, xii, 4; trēn rētan-kyutu kharj, expenditure for three months, xii, 5, 11; tath-kyutu shēstruwu panja, an iron claw for that, xii, 16; zyunu mē-kyutu, firewood for me, xii, 24. With a special adverbial meaning indicating time, rāth-kyutu, by night, iii, 1.

m. pl. nom. wasth pātashěha-sanzě kōrě-kiti, articles for the king's daughter, v, 1; kathō-kiti, (pots) for what? xi, 11.

f. sg. nom. $w\ddot{o}j^{\ddot{u}}$ pātashāha-sanzē kōrē-kits^{\ddot{u}}, a ring for the king's daughter, v, 1; ziyāphath pātishöhiyēn-kits^{\ddot{u}}, a feast for the kingdoms, x, 11; $g\ddot{o}v^{\ddot{u}}$ kits^{\ddot{u}} jāy, a place for the cow, xi, 12.

kyuthu, adv. how ? ii, 5.

kyāzi, adv. why? iii, 1; v, 8; viii, 1, 3, 11; ix, 1; xii, 4, 5; ti-kyāzi, because, viii, 2.

lā, in Lā-makān, without a dwelling-place, an epithet of the Deity, vii, 29.

labun, to take; fut. sg. 2, labakh, ii, 9; past m. sg. with suff. 3rd pers. sg. ag. lobun, ii, 10.

lach, m. a hundred thousand, a lākh; lachĕ-nôw^u, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

lichün, see likhun.

ladun, to send, iv, 2; vii, 7; x, 3 (many times); xii, 15; to put





lagun

or place (into or on a receptacle, such as a basket or tray), v, 7; viii, 4, 12; to fill (a cup with water, pyālas āb ladun), viii, 7; to place or impose (a burden), ii, 5; mați rāh ladun, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. gatshëm ladunu këntshāh, you must send me something, xii, 15; impve. sg. 2, lad, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. ladaham-ay, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. lodun, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. lodunam, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. lizuna, x, 3; ditto and with suff. 3rd pers. sg. ag. lizunas, x, 3 (bis); pl. with 3rd pers. sg. ag. lazan, v, 7; with suff. 3rd pers. pl. ag. lazakh, viii, 4, 12.

-lādun 1 and 2, see lārun 1 and 2.

ladöyⁱ, f. fighting; milüvⁱkh ladöyⁱ, fighting was joined by them, i.e. they began to quarrel, x, 1.

lagun, to be joined (to), connected (with); to be felt, experienced, (amār lagun, desire to be felt, v, 2; bochě laguñu, hunger to be felt, vi, 16; trēsh lagüñü, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (mang lüjü, a demand was made, xi, 16); to occur, happen, become (rāth lagiñi, night to come on, viii, 9); to become liable to, to incur (köd lagun, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (gray lagüñi, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (lagun wobāli, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (wālawāshi lagun, to be caught in a net, v, 2); to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), to be reached, to be arrived at, xi, 5; (of a work) to be allotted (to so and so), viii, 5; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in -ni of another verb to form inceptive compounds. Thus, atsani lagun, to begin to enter, x, 7;



nērani l., to begin to issue, x, 7; phòlani l., (of the dawn) to begin to break, v, 5, 7; xii, 2; wanani l., to begin to say, x, 1; wasani l., to begin to descend, viii, 6; wŏtharani l., to begin to wipe, viii, 6; wātani l., to begin to arrive, viii, 6; yini l., to begin to come, x, 8. In all these cases, the verb lagun is in the past tense.

fut. sg. 2, lagakh, v, 2; with prohibitive neg. repeated as a suff. $m\bar{a}$ lagah-a-m, mayst thou not find thyself, v, 2; 3, lagi, with suff. 3rd pers. pl. dat. lagĕkh, ix, 12; pres. m.

sg. 3, chuh lagān, viii, 5.

past m. sg. log^u , v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. y, $log^u m^u y$, v, 2; pl. lag^i , x, 1; xi, 5; f. sg. $liij^u$, xi, 16; with suff. 3rd pers. sg. dat. $liij^u$ s, vi, 16; viii, 7, 9; perf. m. pl. 2, chiwa $lag^i mat^i$, viii, 5.

cond. past sg. 1, lagahö, v, 8.

lāgun, to apply; to fix (jĕnda lāgun), to fix a flag, set up a flag, insist on a claim, v, 11); to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so), i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (lögimāti nagma, dances were being carried on, iii, 7).

conj. part. lögith, i, 2; v, 11; x, 12 (bis); impve. sg. 2, lāg, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. lôgun, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), lögʻmàtʻ, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. ôsum lôgʻmotʻ, x, 14.

lāgar, adj. lean, thin; f. pl. nom. lāgar, vi, 15.

luh-luh, a meaningless refrain added in songs, v, 11 (four times).

löhlürü, f. longing, eager desire; sg. abl. löhlari, vi, 3.

lějů, f. a cooking pot; pl. nom. lějě, xi, 10.

lüj^ü, lüj^üs, see lagun.

lěkh, f. indecent language, immoral proposals made to a woman;

pl. dat. lěkan, viii, 3, 11.

lökh, m. pl. people; pl. nom. ii, 11; dat. lökan, ii, 11; xi, 13. According to the Kaśmīraśabdâmrta (II, i, 66), in standard Kāshmīrī this word is lūkh, and retains the long ū throughout all its cases.



SL

likhun, to write; impve. sg. 2, likh, xii, 15; fut. pl. 3, likhan, ix, 12; pres. m. sg. 3, chuh likhān, x, 13; f. sg. 3, likhān chēh, xii, 11; part. m. sg. lyukhu, xii, 15; with suff. 3rd pers. sg. ag. lyukhun, xii, 22 (bis); ditto and with suff. 3rd pers. sg. dat. lyukhunas, xii, 15 (bis), 6; with suff. 3rd pers. sg. dat. lyukhus, xii, 17; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. lyukhuhas, xii, 17; f. sg. with suff. 3rd pers. sg. ag. lichün, viii, 10; perf. (auxiliary omitted) m. sg. lyukhumotu, viii, 10; xii, 15, 23.

lākam, m. a bridle, xi, 9.

lŏkuţ^u, adj. small; lŏkuţ^u hyuh^u, the younger of one or more brothers, sg. ag. lŏk^at̄ⁱ hihⁱ, xii, 1.

lāl 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6; sg. dat. tath lālas hyuh", like that ruby, xii, 4 (bis); pl. nom lāl, i, 9; x, 2; 5, 12 (ter); xii, 3, 5, 9; dat. lālan-pēth, on the rubies, x, 5; gen. lālan-hond", xii, 5 (ter); abl. lālau, viii, 3, 11; lāl-pharōsh, m. a ruby-seller, a jeweller, xii, 3; lāl-shēnākh, m. a ruby-tester, a lapidary, xii, 4, 5, etc.; sg. dat. lāl-shēnākas, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. lāl-shēnāka-sond", xii, 8, 25; ag. -shēnākan, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

lāl 2, f. spittle, saliva, viii, 7.

Lālmāl, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

Lāla-Malikh, N.P. m.; sg. gen. Lāla-Malikun^u, iv, title; dat. Lāla-Malikas, iv, 7.

lalawun, to caress; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6; pres. m. sg. 3, chuh lalawān, v, 6.

lamun, to pull, drag; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus lamān, he is pulling him, viii, 9.

lôn^u, m. fate; lönⁱ-tsūr, a fate-thief, a destroyer of good luck, vii, 12.

Landan, m. London; sg. abl. Landana-pětha, xi, 3.

 $lang\tilde{u}t^i$, f. a loin-cloth; — karith, wearing only a loin-cloth, xii, 23. $l\bar{o}nun$, to reap; pres. sg. 3, $chuh l\bar{o}n\bar{a}n$, x, 5.

lar, f. the side (of the body); sg. abl. lari, vii, 18; lari-tala, from under the side (of Eve's birth from Adam), vii, 7.



lār, f. running, pursuit; running away, fleeing; — karüñü, to pursue, ii, 8; lār tsānüñü, to pursue, ix, 2.

lürü, f. a house; dat. larĕ, vi, 3.

lärun 1 or (iii, 5; vi, 8) lädun 1, to run; pata lärun, to run after,

to pursue (ii, 9; vi, 8; xi, 18).

pres. part. $l\bar{a}r\bar{a}n$, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, chih $l\bar{a}r\bar{a}n$, ii, 9; with suff. 3rd pers. pl. dat. chikh $l\bar{a}r\bar{a}n$, xi, 18; imperf. m. pl. 3, $\ddot{o}s^i$ $l\bar{a}r\bar{a}n$, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. $l\ddot{o}ris$, ii, 9; III past m. sg. $l\bar{a}ry\bar{a}v$, ii, 10; $l\bar{a}dy\bar{a}v$, iii, 5; f. sg. with suff. 3rd pers. sg. dat. $l\bar{a}dy\bar{e}y\bar{e}s$, vi, 8.

lärun 2 or lädun 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. läryömot" (Gövind Kaul) or lädyömot" (Hātim), viii, 6 (amis zahar l.,

the poison has touched her).

lashkar, f. an army, x, 11; sg. dat. lashkari, ii, 7; x, 9, 13; lashkarimanz, in the army, ii, 6, 8.

lasun, to survive (a danger); fut. sg. 3, lasi, x, 7.

löt^u, adj. light, gentle; lötⁱ-pöthⁱ, gently, xii, 5.
lot^u, the tail of an animal, v, 7; abl. lati-kanⁱ, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

lath, f. a foot; pl. dat. rotun latan tal, he held it under his feet, i.e. he stood upon it, viii, 7.

lath, f. an occasion, time, turn; sg. dat. dŏyi lati, on two occasions, twice, viii, 7; trĕyimi lati, on the third occasion, viii, 7.

 $lit^{\ddot{u}}r^{\ddot{u}}$, f. a saw; abl. litri- $s\ddot{o}ty$, with (by means of) a saw, vii, 19. $l\hat{o}w^{\dot{u}}$, m. in $g\bar{a}sa$ - $l\hat{o}w^{\dot{u}}$, a bundle of grass, xi, 12.

lyukh", etc., see likhun.

löyikh, adj. fit, worthy; mě löyikh, worthy of me, xii, 10, 9; löyik-ë-pātashāh, worthy of a king, x, 4; löyik-i-wazīr, worthy of a vizier, xii, 10, 19; löyik-i-pātashāh, worthy of a king, xii, 19.

lāyilā, the Musalmān creed, a corruption of the Arabic lā ilāha

illa-llāhu, there is no god, but the God, vi, 17.

lāyun, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (amis lôyukh, they beat him, bhāvē prayōga); (shēmshēri-hünzü tsündü lāyüñü, to strike a blow with a sword, iii, 5, 6; thaph dāmānas lāyüñü, to strike a





grasp to a skirt, to seize the skirt, v, 9; bandūkh lāyun, to aim and fire a gun, ii, 11; viii, 10); to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) $l\bar{a}y\bar{e}ni$, ix, 8; fut. pass. part. m. pl. $h\bar{e}ch\ l\bar{a}y\bar{a}n^i\ r\bar{\imath}nz^i$, learn to throw balls, v, 3; impve. 2, $l\bar{a}y$, i, 7; with suff. 3rd pers. sg. dat. $l\bar{a}yus$, iii, 5; fut. sg. 3, $l\bar{a}yi$, iii, 9; pres. m. sg. 3, $l\bar{a}y\bar{a}n\ chuh$, v, 4; imperf. m. sg. 3, $\delta s^u\ l\bar{a}y\bar{a}n$, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. $l \hat{o} y u n$, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. $l \hat{o} y^u n a s$, viii, 10; with suff. 3rd pers. pl. ag. $l \hat{o} y u k h$, x, 1; ditto and suff. 3rd pers. sg. dat. $l \hat{o} y^u h a s$, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. $l \hat{o} y^u n a s$, v, 4; with suff. 3rd pers. sg. ag. $l \hat{o} y i n s$, v, 4; f. sg. with suff. 3rd pers. sg. ag. $l \hat{o} y^u n s$, viii, 6, ditto and suff. 1st pers. sg. dat. $l \hat{o} y^u n a m$, v, 9; ditto and suff. 3rd pers. sg. dat. $l \hat{o} y^u n a s$, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. $l\bar{a}y\bar{a}nas$, he had thrown a long time ago to her, v, 5. $l\ddot{u}z^{\ddot{u}}$, see ladun.

ma or (poet. v, 2) may, prohibitive adv., used with impve. ma kar, do not make, xii, 7. Cf. mā 1.

mā 1, or (poet. v. 11) mōv, prohibitive adv. With 2 sg. fut., in v. 2 it is repeated, under the form of m, as a suffix to the verb, mā lagaham (lagakh+a+m, in which the a is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in hargāh-ay wuchihē . . . mā mārihē, if he had seen . . . he would not have killed, viii, 10 (but cf. mārihē-na, viii, 7); hargāh-kiy sara karihē . . . mā diyihē hukum, if he had investigated, . . . he would not have given the order, viii, 13. Cf. ma and na.

mā 2, or (poet. v, 9) māh, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

mě, see bŏh.

möbārakh, adj. blessed; — karun, to congratulate, x, 8.

 $m\tilde{a}ch-t^al^{\ddot{u}}r^{\ddot{u}}$, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. $m\tilde{a}ch-t^al^ari$, ix, 1, 6.

macāma

macāma, m. N. of a certain dainty, a kind of rice pudding, cooked with ghī and spices, and coloured, ii, 3.

mad, m. pride, vii, 15.

mödä, f. (Ar. mudda'ā), meaning, object, vi, 7.

modu, see moru.

 $m\bar{u}d^u$, see marun.

mödän, m. an open field, plain, x, 1 (quater); with suff. of indef. art. gāṣa-mödānā, a certain grass plain, x, 5; sg. dat. mödānas, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) pōshĕ-mödān, the flower-meadows, xi, 3.

mödur^u, adj. sweet, vii, 31 (wine); pl. abl. mödaryiv kathau, with sweet words, ix, 7.

māh, see mā 2.

mahabath, m. affection, love; sg. abl. mahabata-söty, through affection, x, 4.

mahkam, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

mahala-khān, or (xii, 19) -khāna, m. the private apartments of a palace, the harem, viii, 3, 11; dökhil-i-mahalakhāna, (of a woman) brought into the harem, xii, 19.

muhim, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. muhimasötin, through (i.e. owing to) poverty, i, 4, 5 (bis); muhimzad, poverty stricken, x, 4.

Mahmad, m. N.P. Muhammad, iv, 6; vii, 4.

Mahmōd, m. N.P. Maḥmūd ; — -i-Gaznavī, Maḥmūd of Ghaznī, i, 1.

mahanyuv", m. a man, x, 4; pl. nom. mahaniv', x, 1.

mohar, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; mohar karüñ^u, to seal, x, 3 (bis), 10; mohara-dyār, wealth of mohurs, much money, i, 9; mohar-hatas rosh^u, a necklace worth a hundred mohurs, v, 10, 12.

māhrāj, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

mah^aram, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

möj^u, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. mājě, viii, 3 (bis); gen. mājě-hond^u, xiĭ, 15; ag. māji,







v, 6; xii, 15, 8; voc. mājiy, xii, 15 (bis); mājē-zamīn, mother-earth, ix, 9; wŏra-möjü, a stepmother, viii, 1.

mõjub, m. a reason; amiy mõjub, for this reason, viii, 6.

mējėr, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. mējėras, x, 5 (ter), 12 (bis); ag. mējėran, x, 12.

mukadam, m. a certain revenue official, the village headman, ix, 10; sg. ag. mukadaman, ix, 1.

makh, m. an axe; makh dyun^u, to apply, or wield, an axe (dat. of obj.), vii, 14.

mŏkh, m. the face; mŏkh raţun, to seize the face, gaze on the face, v, 9; abl. mŏkha, on account of; tami mŏkha, on that account, viii, 9; kami mŏkha, on what account, x, 4.

makh^ara, m. coquetry; makh^ar-i-zan, a woman's coquetry, woman's wiles, x, 13.

mökalun, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; mökalan pāy, a device for escape, a way of salvation, ix, 11.

inf. obl. abl. mökalan (poet. for mökalana), ix, 11; fut. sg. 3, mökali, v, 8; vi, 10; 1 past m. pl. with emph. y, mökäliy, vi, 11; 3 past m. sg. mökalyäv, viii, 6, 8.

mokalāwun, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.

wanith mŏkalāwun, to finish speaking, vi, 16; ix, 6; kösith m., to finish shaving, xii, 5.

fut. pass. part. f. sg. tagiyě mokalāwüñ^u, do you know how to get her released? v, 8'; fut. pl. 1, with suff. 3rd pers. sg. acc. mokalāwahun, we shall complete it, x, 1; 1 past m. sg. mokalôw^u, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. mokalôw^unas, he finished (shaving) him, xii, 5.

 $mak\bar{a}n$, m. a dwelling-place, see $l\bar{a}$.

mŏkta, m. a pearl; pl. nom. with emph. y, mŏktay, pearls verily, i, 9. This word is elsewhere usually spelt mŏkhta.

māl, m. goods, property, i, 9; iii, 1; viii, 9 (quater).

mala, m. a Musalmān priest, a Mullah; pl. dat. malan, vi, 13
 mŏl, m. the price (of anything), viii, 9; — karun, to fix the price, viii, 9 (bis).

môlu, m. a father, viii, 13; wŏra-möjü yā môlu, a stepmother or (step)father, viii, 1; sg. dat: mölis, xii, 4, 5, 10 (bis), 3; gen. möli-sondu, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. möli, v, 6. Malikh, N.P. See Lāla-Malikh.

malakh, m. an angel; pl. ag. malakav (for malakav), iv, 2.

mulkh, m. a country, district; pl. dat. mulkan, i, 1.

māliköñi, f. a queen, esp. Queen Victoria of England; sg. ag. mālikāni, xi, 2.

milawun, to join, unite (transitive); I past f. sg. with suff. 3rd pers. pl. ag. milüvükh ladöyi, fighting was joined by them. they began to fight among themselves, x, 1.

mumot^u, see marun.

man, f. the mind; sg. abl. mani, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (panañē, for panañi, m.c.) in agreement with it.

māně, m. meaning, purport, iii, 4, 5; vii, 27, 8; khābas māně tsārun, to tell the meaning of a dream, vi. 14.

mang, f. a request; - ladüñü, to make a request, make a demand. xi, 16.

manga, see hanga ta manga.

mangun, to ask for, demand; fut. pass. part. m. sg. mangunu, it is to be demanded, you must demand, xii, 18; with gatshi, xii, 13, 8; impve. sg. 2, mang, xii, 5, 10, 1; with suff. 1st pers. sg. dat. mangum, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. mangizes-na, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. mangay, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. mangahas, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. chum mangan, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. chim mangan, they are asking from me, xi, 14.

manganāwun, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. manganowun, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix ay, guri manganövihay, they actually sent for horses, xi, 8.

manosh, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) manoshes, xii, 15.







manz, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in; on (in special cases only); into.

in, ath-manz, in it, xii, 3, 15; athi-m., in it verily, viii, 1; xii, 2, 22; bāgas-m., in the garden, ii, 1, 7; chus manz, he is inside it, xii, 3; dŏbas-m., in the pit, xii, 6, 7; dadari-m., in the hollow, ii, 10; dilas-m., in the heart, ii, 5; hāpatas-m., in the bear, ii, 11; janatas-m., in heaven, xii, 20, 3; kŏli-m., in the stream, xii, 2; kañĕ-m., in a stone, vi, 7; maris-m., in the body, ii, 6; pātashöhī-m., in the kingdom, xii, 19; sūras-m., in the ashes, xii, 23; tōtas-m., in the parrot, ii, 8; wörivis-m., in the father-in-law's house, x, 3; yĕs-m., in whom, ii, 9.

on, athas-m., (a bracelet) on the hand (arm), xii, 12; mödānas-m., on the plain, xii, 20; tökis-m., (jewels) on a tray, viii, 12; tathi-m., (a bracelet) on even it (sc. a hand), xii, 11. into, (on to), amis-m., (put) into this (bear), ii, 4; bagas-m., (went, entered, arrived) into the garden, ii, 1 (bis); iii, 7; v, 4, 5, 6, 9 (bis); dun'yāhas-m., (go) into the world, xii, 18 (bis); halamas-m., (throw, etc.) into the lap-skirt, v. 4 (bis), 5; hāpatas-m., (entered) into the bear, ii, 10; janatas-m., (arrive, etc.) into heaven, xii, 24 (bis); jāyě-m., (enter) into a place, iii, 7; kuthis-m., (ascend) into the room, x, 7, 8 (bis); laskari-m., (go, etc.) into the army, ii, 6, 9; mödanas-m., (arrived) on to a plain, iii, 1; viii, 9; mad(r)is-m., (enter) into a body, ii, 5, 6, 7, 11; nāgas-m., (descend, throw) into a spring, iii, 5, 9; xii, 7, 12; nāras-m., (leap) into the fire, iii, 4; poshākas-m., (entered) into the garment, x, 7 (bis); shëharas-m., (entered, arrived) into the city, v, 9, 11; x, 14; xii, 2; shikamas-m., (entered) into the belly, x, 7 (bis); tathi-m., (throw) into it verily, xii, 11; tōtas-m., (entered) into the parrot, ii, 5; wanas-m., (arrived) into a forest, ix. 1.

manza, postpos. governing abl. from in; ami-manza, from in it, xii, 4; bagala-m., from in (i.e. from under) the armpit, viii, 7; cĕnda-m., from in (i.e. out of) the pocket, xii, 15; dŏba-m., from in the pit, xii, 7; kŏli-m., from in the stream, xii, 4, 6;



rakhi-m., (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); shěhara-m., from in (i.e. from) the city, viii, 11; shikama-m., from in the belly, x, 7 (bis); sūra-m., from in the ashes, xii, 23; satav-m., from in (i.e. from among) the seven, x, 12; wana-m., from in the forest, ix, 4; yĕmi-m., from in which, xii, 11.

mônzūr, approved, accepted, i, 12.

munazāth (= munazzat), pure (of God), vii, 1.

miñĕ-mirü, f. a hind, ii, 8; dat. -marĕ, ii, 9; ag. -mari, ii, 9.

mār, m. killing, slaughter; māra gatshun, to die a violent death, x, 7, 8, 13.

mor^u, or (ii, 5, 9) mod^u, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. maris, ii, 7; maris-manz, ii, 6, 7, 11; madis-manz, ii, 5.

mürü, f. see miñĕ-mürü.

mard, m. a man; marda-zan, man or woman, vii, 23.

murdamāzörī, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian mardum āzārī. In that language mardum āzār, a tormenter of men, is colloquially used to mean "a lovely woman". Hence mardum āzārī would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

marhabā, interj. welcome! hail! God bless you!; with suff. of indef. art. kāritōs marhabāh, make ye a God bless you for him, wish him good luck, ii, 10.

māraka (= ma'raka), m. an assembly; pl. dat. mārakan, (in) the assemblies, vii, 23.

murkhas (= murakhkhas), dismissed, allowed to depart; — karun, to dismiss (a court), viii, 11.

marun, irreg. to die; conj. part. marith, having died, i.e. after death, iv, 7; marith gatshun (= Hindī mar jāna), to die, vi, 16.

fut. sg. 1, bốy mara-y, if I shall die, viii, 1 (bis); 3, mari, x, 7; xii, 19; imperf. δs^u marān, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, mūd^u, ii, 3, 6; sg. f. 3, mŏyĕ, viii, 2, 11.

perf. part. m. sg. mumot^u, dead, ii, 3 (bis), 4 (bis), 10; dat. kötyāh warihy gamātⁱ mumatis, how many years have



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passed for him dead, i.e. how many years it is since he died, xii, 20; pl. mumātⁱ, viii, 1; perf. m. pl. 3, chih mumātⁱ, they have died, viii, 1; fut. perf. āsi mumot^u, he is probably dead, x, 8 (bis).

cond. past sg. 3, marihē, viii, 7. mārun, to kill; to strike, wound (v, 6).

inf. dat. māranas, for killing, (a decision) to kill, ii, 7; abl. mārana-bāpath, (given) for killing, x, 12; ām mārani, he came to kill me, viii, 13; fut. pass. part. gatshi mārunu, he must be killed, x, 5 (bis), 12, 5; conj. part. mörith trāwun (= Hindī mār dālnā), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. möryūn, ii, 16; with suff. 3rd pers. pl. acc. or dat. möryūkh, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. mārath, ii, 11; 3, mārē (m.c. for māri), v, 7; with emph. y, māriy, vi, 11; with suff. 2nd pers. pl. gen. yus māriwa, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. māranakh, viii, 4.

past m. sg. $m\hat{o}r^u$, iii, 3 (ter); vi, 11; neg. $m\hat{o}r^u$ -na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. $m\hat{o}r^u$ thas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. $m\hat{o}run$, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. $m\hat{o}r^u$ ham, they killed him for me (dat. ethicus), iii, 3; pl. $m\hat{o}r^i$, viii, 12; with suff. 3rd pers. pl. sg. $m\hat{o}rikh$, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. mārahath-na; 3, neg. mā mārihē, he would not have killed, viii, 10; mārihē-na, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

martsa-wāgun, m. red pepper; martsa-wāgan ratshi-hanā, a little red

pepper, a small amount of red pepper, v, 6.

mārų-wātul, m. an executioner; pl. nom. (for acc.) mārawātal, x, 12; dat. mārawātalan, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. mārawātalau, viii, 12; x, 12; Cf. wātul.

Marāz, m. N. of the south-east end of the Valley of Kashmīr;

Marāz-i-pargan, the Pargana, or fiscal division, of Marāz,
xi, 5.

mas, m. wine, vii, 31.



Musā, Moses; sg. ag. musāy, iv, 5.

mashhūr, celebrated, renowned, xi, 3.

mashun, to be forgotten; (with subj. in dat.) to forget; conj. part. kath gayes mashith, he forgot the statement, x, 6; past part. m. sg. amis moth^u, he forgot, v, 7; f. sg. 1 with suff. 3rd pers. pl. dat. mith^ukh, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

mushtākh, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis); m. athi tamāshēs-kun, enamoured of that spectacle, iii, 7; m. tathi-söiy, entranced with that also, iii, 8; pānasiy-kun mushtākh, (God has) yearnings only for Himself; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3; mushtākh gatshun, to become entranced, etc., iii, 1, 7, 8.

mashīyĕth, f. a wish, vii, 7.

miskīn, m. a beggar, one who is poverty-stricken, x, 10; pl. nom. miskīn, ix, 11.

miskīnī, f. poverty, beggary; sg. gen. -hondu, x, 4 (bis).

musla, m. a piece of skin, xii, 18 (bis); dim. musla-han, f. a piece of skin, xii, 21; sg. dat. muslas, xii, 22.

maslahath, f. consultation; — karüñü, to consult together, viii, 3; xi, 19.

masnavī, f. a rhymed poem, vii, 30.

Misar, see Azīz-i-Misar.

mast, m. hair; mast kāsun (personal obj. in dat.), to shave, xii, 4

(bis), 5 (bis), 10 (ter), 3 (bis), 9.

mas^ath, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., mastan, vi. 15.

mot^u, adj. mad, v, 2; subst. m. a mad man; sg. dat. němis matis siwāh, except this madman, v, 9; ag. matⁱ, v, 9.

mot^u, the space between the shoulders, the upper part of the back, sg. abl. mati, v, 9; xi, 10.

moth, m. death; Death personified, hence sg. gen. f. motiin, (a prison-house) of Death, ix, 4.

mathun, to rub; conj. part. mathith, having rubbed (butter on





something), ix, 4; impve. sg. 2, math, rub (ashes on the body), v, 9.

motasūti (for mutaṣaddī), m. an accountant; pl. nom. motasūti, ix, 7.

matsh, f. the arm; sg. abl. matshi, x, 5.

mõth, m. a contemptuous term used by demons or the like for a man; sg. abl. mõtha-bŏy, f. the smell of a man, xii, 15.

mutarun, to open; — a door (viii, 3); — a letter (viii, 10; xii, 23); — the eyes (xii, 22); $s\bar{s}na$ —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. mutsarith, vii, 21; fut. sg. 1, with suff. 2nd pers. sg. dat. mutsaray, viii, 3; past sg. m. with suff. 3rd pers. sg. ag. mutsorun, viii, 10; xii, 23; f. pl. with same suff. mutsarën, xii, 22.

měwa, m. a fruit, xii, 21, 2.

mov, poet. for ma 1 (v, 11), q.v.

may, poet. for ma (v, 2), q.v.

mŏyĕ, see marun.

myôn*, possess. pron. my, i, 10; vii, 27, 8; x, 4, 5, 12 (bis), 4;
xii, 15; with emph. y, myônuy, vii, 9; m. sg. dat. myönis,
xii, 19, 20 (bis), 1; abl. myāni, i, 2; pl. nom. myöni, vii, 20;
x, 5; xii, 15 (bis); dat. myāni, ii, 7; f. sg. nom. myöni,
iii, 2, 4, 8, 9; v, 10; xii, 14 (bis), 5, 8; with emph. y, myöniy,
x, 10.

myūth^u, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

māz, m. flesh, vii, 24; sg. dat. māzas, vii, 14.

mizmān, m. a guest, vii, 4.

na, adv. neg. not. It is not used with the simple or with the polite impve. (see ma, mā 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in môru-na, did not kill, and if the verb has pronominal suffixes it follows them, as in mārahath-na, I should not have killed thee. Before it the suffix kh does not become h, as in chukh-na, not chuhana, thou art not. It is used in this way, suffixed to a verb in i, 6; ii, 1, 4, 8, 9, 11; iii, 1, 2, 3; iv, 4, 6; v, 6 (ter), 9 (bis); vi, 10, 6 (bis); viii,



nā

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impve., we have dapizem-na, you must not say to me, v, 8; karizi-na, vou must not make, viii, 1; xii, 6; wasizi-na, you must not descend, xii, 11; mangizes-na, vou must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in na rūd"mot", there was not remaining, i, 5; wuchun ati na khar, he did not see the ass there, iii, 9; wuchun ta māl na kuni, he saw that there was no property, viii, 9; wuchun ati na poshakh, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in yěli na bani, when it is not possible, x, 3; yěsa na pānas-söty chěh, (the woman) who is not with you, x, 6; yĕli na yinsān ôsu, when it was not a man, x, 7; yim na zānan, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in na-āsanas, for non-existence, x, 1, 6.

With emph. y, it becomes nay 1, as in sa nay keh ayem. she did not come at all to me, v, 5; yor nay rozani ay, we did not come here to stay, ix, 6, 8, 10, 2; yith nay lagekh gray, so that they may not be at all shaken, ix, 12; bo-nay sara zāh. I shall never remember, xi, 14; keh nay chim bozān, they do not listen to me at all, xi, 15. This word should not be confused with nay 2, q.v.

nā, negative interrogative suffix in āsi-nā, will there not be? viii, 7; āyĕ-nā, did there not come ? ix, 3; bani-nā, will there not be? vi, 13; bōzakh-nā, wilt thou not hear? vi, 1, etc.; khěkh-nā, wilt thou not eat ? ii, 3; vi, 2; chukh-nā parzanāwān, dost thou not recognize? x, 12; tagem-nā, will it not be within my power? i.e. of course it will be, x, 5; wada-nā, shall I not weep? vii, 25; yikh-nā, wilt thou not come? vi, 2; zāna-nā, shall I not know? x, 12.

nau, i.g. na (poet.); nau kāh-ti, no one at all, vii, 23; nau zānav, we do not know, xi, 15.

nu, adv. neg. in nu chuh gatshān pātashěhas, nu chuh gatshān biyě-kun, he goes neither to the king not does he go anywhere else, xii, 4.





něbar, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. shěharas něbar, (he was taken) outside the city, x, 5.

něchi, see něthů.

něcyuv^u, m. a son, iii, 9 (bis); with suff. of indef. art. zargarněcyuvāh, a goldsmith's son, v, 2; sg. dat. (for acc.) něcivis, iii, 9; pl. nom. něcivⁱ, viii, 11; xii, 1; dat. něcivěn-pěth, on the sons, viii, 13; gen. něcivěn-hůnz^a, viii, 3, 11.

 $n\ddot{a}d$, m. a call, a summons; $n\ddot{a}d\ dyun^u$, to summon, i, 10; x, 12;

xii, 17.

nādān, m. a fool; sg. dat. nādānas, ii, 5; voc. nādāna, xi, 11.
nāg, a spring (of water) (usually looked upon as sacred, where it issues from a mountain side), xii, 6; sg. dat. nāgas, v, 9; xii, 6; nāgas-manz, (descended, etc.) into the spring, iii, 5, 9; xii, 7, 12; nāgas-pēṭh, (went, etc.) up to, or on to the bank of, a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis), 11, 2, 4; nāgas akith kun, on one side of the spring, xii, 14.

sg. abl. kasam nāga-pěṭha, an oath from by the stream, an oath made on the bank of the spring, calling the spring to witness, v, 9; voc. nāga, v, 9; pl. nom. nāg, vi, 15; dat.

(for acc.) nāgan, vi, 15.

nagma, m. a melody, song; in Kāshmīrī, a dance of women; pl. nom., id., iii, 7.

nigīn, m. a jewel; pl. nom. id., i, 9; ag. nigīnau, (a tray filled) with jewels, viii, 3, 11.

Noh, m. Noah, iv, 3.

nahīth tshunun, to cancel, make void, xii, 4.

nakha, adv. near, ii, 9.

nökhta (xii, 19) or nökta (xii, 4), m. a point; hence a particular on which one can condemn a person; tamis rath-ta kĕntshāh nökhta, seize some point (in) him, bring a charge of some fault against him, get up something against him, catch him tripping, xii, 19; so kar-ta kĕntshāh nöktāh (with suff. of indef. art.), xii, 4.

nakār, m. prohibition; - karun, to prohibit (dat. of obj. pro-

hibited), iv, 6.

nökar, m. a servant; nökar běhun, to sit down as a servant, to take



nökarī

service, xii, 3; pl. nom. huzūrī-nokar bĕhāni, to sit down as personal servants, to be employed as such, viii, 5.

nōkarī, f. service; kyāh nōkarī karakh, what service wilt thou do? what employment dost thou want? xii, 3; běhiv mě-nish nōkarī, be employed (in) my service, take service with me, viii, 5.

nŏkta, see nŏkhta.

nāl 1, m. a horse-shoe; pl. nom. nāl, xi, 17.

nāl 2, m. the neck; sg. dat. nālas, vi, 9; abl. nāla, v, 9; viii, 10. Cf. nölⁱ.

nāla, f. pl. cries, lamentation; nom. (acc.) nāla diñē, to utter cries, to lament, vii, 22, 3.

nālē, postpos. (Hindī), with, xi, 4.

nöli, adv. on the neck (cf. nāl 2), viii, 10 (ter); — thunun, to put round the neck, viii, 10; amis ôsu pŏshākh nöli, he had garments on his neck, i.e. he was wearing garments, x, 4; pŏshākh thonu ami nöli, she put the garment on her neck, i.e. she dressed herself, xii, 7.

nam, a nail (of the finger or toe); pl. nom. nam, v, 6.

namun, to bow; fut. sg. 3, nami, vi, 16; 2 past m. sg. 3, namyōv, vi, 16.

němis, see nŏth.

nāmurād, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

non^u, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. y, nonuy, vi, 7; f, sg. nom. nüñ^u, viii, 6.

nun, m. salt; sg. abl. nuna-ratshi-hanā, a little salt, v, 6. (Elsewhere the word is written nūn.)

 $n\check{e}nd^ar$, f. sleep; — $kar\check{u}\tilde{n}^{\check{u}}$, to sleep, v, 6; — $p\check{e}\tilde{n}^{\check{u}}$, sleep to fall, v, 5, 7; — $yi\tilde{n}^{\check{u}}$, sleep to come, v, 6 (ter); yiyiy $n\check{e}nd^ar$ $sh\check{e}h^{\check{u}}j^{\check{u}}$, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

ningalun, to swallow; pres. part. ningalān, vi, 15 (bis).

nān-gār, m. a menial cultivator, xi, 10.

nanun, to become manifest; pres. m. sg. 3, chuh nanān, vii, 1.





naphts, m. the belly; sg. dat. naphtsas, x, 3.

nar, m. a male; (of a bird) a cock, viii, 1; sg. abl. naran, viii, 1. nār, m. fire; zinis nār dyunu, to set fire to the firewood, xii, 21,

2, 4; nãr gŏmot^u tshĕṭa, the fire (had) become extinguished, xii, 23; sg. dat. nāras-manz, (leap) into the fire, iii, 4; abl. nāra-han zölith, having kindled a little fire, iii, 1.

 $n\bar{u}r$, m. light, brilliancy, glory; sg. abl. $n\bar{u}ra$, vii, 6. $n\bar{u}r^{\bar{u}}$, f. the arm (from shoulder to wrist), xii, 15.

narm, adj. smooth, vii, 24.

nērun, irreg. to go forth, come forth, issue, emerge; to issue, turn out, happen (as the result of something), vi, 11; to be issued (of an order), xi, 4; hatabŏdi-khöris drāy, they turned out (i.e. amounted to) hundreds of kharwārs, ix, 9; nīrith gathun, to issue forth and be gone (Hindī nikal jānā), ii, 3; xii, 15; nīrith yunu, to come forth (Hindī nikal ānā), xii, 12.

inf. hyotun nērun, he began to go forth, ii, 3; logu nērani, began to issue, x, 7; conj. part. nērith, ii, 3; xii, 12, 5; pres. part. nērān, viii, 7; impve. sg. 2, nēr, ii, 9; pl. 1, nērav, xi, 12; 2, nīriv, ii, 7; xii, 1 (bis); nīriv-sa, go ye forth, sirs, x, 9; indic. fut. pl. 1, nērav, xii, 18; imperf. nērān, xii, 1; m. sg. 3, ôsu nērān, viii, 1.

1 past m. sg. 3, drāv, ii, 8; iii, 1, 3, 4 (bis); v, 1, 4, 5, 6, 9; vi, 7, 11; viii, 9 (bis); x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis); xi, 4, 13; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3; with suff. 3rd pers. sg. dat. drās, issued from it, xii, 3; drās-na, did not issue from it, (if it does not) issue from it, xii, 3; pl. 3, drāy, ix, 9; x, 11; f. sg. 3, drāyĕ, iii, 1, 2; v, 7 (bis) (drāyĕ bāzar, she went forth to the bazaar), 9; with suff. 3rd pers. sg. dat. drāyĕs, she issued from his (side), vii, 7.

nērawun", n. ag. one who goes forth; as adv. as I go forth, v, 8.

nāsh, m. destruction, see öli-nāsh, ix, 3.

nish, near, the equivalent of the Hindī pās, and governing the dative; mě-nish, near me, by me, viii, 5; forming datives of possession, tě-nish, in thy possession, x, 14; těhě-nish, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus:



ôkhun-zādas nish, (brought it) to the teacher's son, xii, 2; böyis-nish, (go) to the brother, v, 10; lāl-shēnākas-n., (came) to the lapidary, xii, 25; mē-n., (came) to me, xii, 22; mējēras-n., (brought him) to the master of the horse, x, 5; phakīras-n., (came) to the mendicant, iii, 2; pātashāhas-n., (brought him) to the king, ii, 11; pātashēhas-n., (came, etc.) to the king, viii, 5, 13; x, 1, 2, 3, 5; wazīras-n., (came) to the Vizier, xii, 5, 10, 3; yiman-n., (she came) to these (persons), v, 8; yāras-n., (came) to the friend, x, 4, 11; zanāni-n., (came) to the woman, xii, 4. Cf. nishē 1 and nishin.

nishě 1, i.q. nish, q.v.; phakīras-nishě, (he was) near (i.e. with) the mendicant, ii, 9; tŏrka-chānas-nishě, near (i.e. in the house of) the cabinet maker, vii, 20; mě-nishě, in my possession, x, 14; governing dat. of person and following a verb of motion, mě-nishě, (came) to me, xii, 22; phakīras-nishě, came to the mendicant, ii, 7; wazīras-nishě, (he came) to the vizier, xii, 19; governing inan. noun, palangas-nishě, he came near the bed, x, 7; Cf. nish and nishin.

nishë 2, postpos. governing abl. (= Hindī pās-sē), from near, from; khāba-nishë abtar, terrified from (i.e. at) the dream, vi, 12; 'tsakhi-nishë byonuy, distinct from (i.e. absolutely without) anger, vii, 2.

nishāna, m. a token (given as a sign of recognition), x, 8, 14 (bis); xii, 21.

nishin, postpos. governing dat, i.q. nish and nishë 1; phakīrasnishin, (he was) near (i.e. with) the mendicant, ii, 8; khāwandas-nishin, (go) to (your) master, viii, 10; pātashāhzādan-nishin, (came) to the princes, viii, 4. Cf. nish and nishë 1.

nás'yěth (xii, 16, 7) or násīyěth, f. admonition, advice (xii, 1), instruction; — karüñ^u, to advise, give instruction, xii, 16; nasīyěth karay akh kath, I will give thee one piece of instruction (xii, 1).

nata, conj. (if) not then, (if so and so does) not (happen) then, otherwise, v, 7.

not^u, m. a jar, a pitcher, iii, 5 (ter), 9; dŏda-not^u, a milk-jar, xi, 13; sg. dat. natis-pĕth, on the jar, iii, 5, 9.





něth see nőth.

nětha, f. a thumb-ring; sg. abl. něchi, vi, 16.

noth or noth, pronoun defective, said to be used mainly by villagers, as the equivalent of yih 1, this. It has no nominative, and noth is the inan. sg. dat. In declension it runs parallel to ath, q.v.

As a substantive we have m. pl. dat. (for acc.) noman,

(look at) these, viii, 1.

As adjective we have m. sg. dat. němis matis siwāh, excepting this madman, v, 9; němis manōshěs, to this man, xii, 15; m. pl. nom. nŏm lāl, these rubies, x, 5; f. pl. nom. nŏma wölinjě, these hearts, viii, 4; dat. nŏman mārawātalan, to these executioners, x, 12; nŏman zaněn, to these persons, x, 12; ag. nŏmav ṭahalyav, by these grooms, x, 12.

nēthar, m. a marriage-arrangement; — karun, to make a marriage, to marry (so and so, amis söty, xii, 15), viii, 2 (bis); xii, 15.

nôtuwān, adj. feeble, i, 2.

nav, card. nine; pl. abl. nawav asmānav-pěthi, above the nine heavens, iii, 8.

nāv, m. a name, ii, 1; xii, 4 (bis); amis chuh nāv, her name is, xii, 8; tath chuh nāv, its name is, xii, 18.

now", adj. new, i, 11.

nôw", see Lache-nôw", s.v. lach.

nay 1, see na.

nay 2, f. a reed-flute, vii, passim; gen. m. nayĕ-hondu, vii, 1;

f. nayĕ-hüñzü, vii, 1.

nöyid, m. a barber, xi, 18; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5; nöyid-sabakh, a barber-lesson, instruction in barber's work, v, 6; sg. ag. nöyidan, xii, 19, 25. Cf. nāyěz^a.

nyun", irreg. to take, v, 12; vi, 9; viii, 9 (ter), 11; x, 1, 5 (bis); xi, 18; xii, 19, 25; to bring (news), ii, 1, 6; x, 7, 8; xii, 23; ratith nyun", to arrest, capture (a prisoner), v, 7, 9; x, 5; tulith nyun", to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. nin, xii, 25; pl. 2, with same suff., niyūn, x, 5; indic. fut. pl. 1 nimav, xii, 19.

1 past m. sg. nyūv, viii, 9; nev, iii, 7; with suff. 3rd

nay

pers. sg. ag. nyūn, vi, 9; with suff. 3rd pers. pl. ag. nyūkh, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. nyūhas, viii, 9; pl. niy, v, 9; with suff. 2nd pers. sg. ag. nīth, x, 1; with suff. 3rd pers. sg. ag. nīn, v, 7.

f. sg. niyě, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. niyěn, v, 12; with suff. 3rd pers. pl. ag. niyěkh, viii, 11.

plup. m. sg. ôsu nyūmotu, viii, 9.

nayistān, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. nayistānas-kun, (saying) to the cane-brake, vii, 26; gen. m. nayistānuk^u, vii, 26; f. nayistānüc^ū, vii, 29.

nyāwun, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. $ny\delta w^u$. In xi, 6, this is given a pleonastic suffix ku, forming $ny\delta w^u - k^u$, of which the m. pl. nom. is $ny\delta v^i - k^i$.

nāyēz", f. a barber's wife, xi, 19. Cf. nöyid.

nāz, m. blandishment, coaxing; pl. dat. nāzan, ii, 7 (applied by a man to soldiers).

nēza, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. nēza, v, 4.

nazdīkh, postpos. near; sõdāgāras-n., (he arrived) near (i.e. came to) the merchant, viii, 10.

nīzīkh, adv. near, viii, 6 (bis); x, 4; gōs n., he went near it, viii, 10; postpos. governing dat., near, badanas-n., (came) near the body, viii, 6; shēharas-n., (he came) near the city, x, 3.

nazar, f. look, regard, glance; observation, inspection, watching; — chës bātsan-kun, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — chěkh ō-kun, their eyes were directed thither, xii, 23; nazarāh, a single glance; nazarāh karüñ^u, to take one look at a person, viii, 11; nazar karüñ^u, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. byūth^u nazari, he sat for looking, he sat in watch, x, 7; nazari tām^t-sanzi söty, owing to his looking at (me), vii, 13.

nazarbāz, m. a watcher, a watchman, a detective; pl. ag. nazarbāzav, ii, 1; x, 7, 8; xii, 23.

pīchē (Hindī), adv. afterwards, xi, 4.

pöda, adj. born, created; manifest, manifested; - karun, to





create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; - gatshun, to become manifest, to become visible, to come into sight, ii. 1; iii, 8; x, 4, 5, 7; xii, 10.

pagāh, adv. to-morrow, iii, 4; vi, 16; on the following day, next

day, vi, 16; xii, 10.

phahi in phahi dyunu, to impale, v, 10.

phaharawāv, m. a file, a rasp, v, 4.

phakh, m. an evil smell, a stink, ii, 4.

phakīr, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii. 1: x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); - lāgun, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. phakīrāh, ii, 1 (bis); phakīrā akh, x, 7; sg. dat. phakīras, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. phakīran, iii, 1; x, 7, 8, 12; gen. phakīra-sondu, x, 12; f. - sünz", x, 8, 14; voc. phakīra, ii, 3; x, 8; phakīrō, ii, 2; pl. dat. phakīran (for gen.), vi, 13; ag. phakīrav, v, 8.

phakīrī, f. the condition or state of a religious mendicant, faqīr-

hood, x, 14; sg. gen. phakīriyě-hondu, x, 9.

phikir", f. thought, consideration, reflection; concern, solicitude, anxiety; keh chena phikira (xii, 5) or ketshah chena phikira (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. phikirāh karüñ", to do a thinking, to consider, reflect, xii, 19, 24; phikiri gatshun, to go into anxiety, to become anxious, viii, 10; xii, 4.

phal I, m. a fruit; pl. nom. phal, ix, 9.

phal 2, f. a small piece, a splinter; pl. nom. (for acc.) phala, vii, 14. pholu, m. a grain, hence any small round object, such as a pearl,

etc.; kañi-pholu, a pebble, xii, 15 (bis).

phölun, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. pholani logun, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, chuh phŏlān, xii, 2; past m. sg. 3, $ph\delta l^u$, iii, 3; viii, 9.

phamb, m. cotton-wool, viii, 6, 13.

pahān, a dim. suff. drāv dūr-pahān, he went forth a little distance, x, 7; byūthu dūri-pahān, he sat down at a little distance, x, 7; khasun hyoru-pahān, to go a little distance up-stream, xii, 6.



pahar, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; röt^u-hond^u pahar, a watch of the night, iii, 1; sg. abl. patimi pahara, at the last watch (of the night), v, 8; pl. nom. pahar, viii, 5.

pharda, adv. to-morrow, on the morrow, vi, 11.

pharun, to cause loss, to be a plunderer or robber; past m. sg. 3, phoru tas Yiblīs, Satan caused loss to him, plundered him, ruined him, iv, 2.

phērun, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); thudu-kani phērun, to turn oneself backwards,

to turn the back (on a person), v, 4.

conj. part. phirith, having returned; with or without pot", very common in the meaning "back again", as in phirith yun", to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so phirith nërun (x, 14) or phīrith potu nērun (xii, 19), to go forth back again; phīrith wasun, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, phirith dapun, to say in answer, to reply, iii, I, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so phirith wanun, to reply, v, 2, 4; wanun potu phirith, id., x, 7; phīrith ladun, to send (a message) in reply, x, 3 (bis); with wothun, to arise, we have wothus phirith, he up and replied to him, viii, 6; x, 2; wothus pot" phirith, id., x. 6; wötshüs phirith, she up and answered him, xii, 11. With gathun, we have phirith gathun, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, chuh phērān, ii, 5; imperf. m. sg. 3, ôsu

phērān, i, 2.

past m. sg. 3, phyūru, viii, 1; with suff. 3rd pers. sg. dat.

phyūrus, viii, 7, 10 (bis).

phirun, to turn something round; freq. part. phiri phiri, turning (me) round and round, vii, 18; conj. part. phirith tshunun, to turn upside down, iii, 5.

pharosh, m. a seller; lāl-pharosh, a ruby-seller, a jeweller, xii, 3.



Phorsat, m. N.P., Sir Douglas Forsyth, xi, 2. phursath, f. leisure, freedom from duties, xii, 17.

paharawôl^u, m. a man who keeps a watch, a watchman, sentry; sg. dat. -wölis, viii, 8.

phar'yād, m. a lamentation, cry for help or redress, complaint; — dyun", to lay a complaint, cry for redress, vii, 22; x, 2.

phāsh, m. abusive language reflecting on a woman's chastity; mě ma kar sīras phāsh, do not accuse my secret (parts) of unchastity, do not disgrace me by letting me remain naked, xii, 7.

phatun, to be broken; past f. sg. 3, phütü, iii, 5; with suff.

2nd pers. pl. dat. phüţūwa, x, 12.

phut^arun, to break (trans.); impve. pl. 2 with suff. 3rd pers. sg. acc. phut^aryūn, xii, 3; past m. sg. with suff. 3rd pers. pl. ag. phut^aruh, xii, 4; ditto and 3rd pers. sg. dat. phut^aruhas, ii. 11.

photuwah, m. a decree, order, ii, 7. This word has here the suff.

of the indef. art. added.

phyūru, etc., see phērun.

pakh, f. a wing; pl. nom. pakha, viii, 7.

pākh, adj. pure, spotless, undefiled, virginal (of a woman), v, 10. pŏkhta, adj. ripe; as subst. pl. dat. (for acc.) pŏkhtan, vi, 15.

pakun, to walk, to go, to go along; inf. hyotukh pakun, they began to go, x, 1; neg. conj. part. mödān chuh wuñĕ pakanay, the plain is still not having been walked, i.e. we have not yet passed over it, x, 1; pres. part. pakān, going, i.e. as I go, v, 7; impve. pl. 2, pakiv-sa, go ye, sirs, x, 1; pres. m. sg. 3, chuh pakān, iii, 11; pakān chuh, viii, 7; xii, 7; pl. 3, chih pakān, xii, 2; pakān chih, x, 4; f. sg. 3, chĕh pakān, iii, 2; xii, 7; imperf. m. sg. 3, ôsu pakān, v, 7; pl. 3, ösi pakān, x, 1.

pakanāwun, to cause to go, to set on the march (xi, 14); to drive an animal (xi, 8); pres. (aux. omitted) m. pl. 3, pakanāwān,

xi, 4; imperf. m. pl. 3, ösⁱ pakanāwān, xi, 8. pakawun^u, n. ag., f. sg. nom. pakawüñ^u, one who marches, xi, 11. pal, m. a rock, xii, 14 (bis), 15; sg. dat. palas, xii, 15. pŏlāduw^u, adj. made of steel; m. pl. nom. pŏlādavⁱ, v, 4.





pālun, to protect; salām pāliiñ^u, to make a bow, to salute reverently (xii, 16); conj. part. pölith, xii, 16.

palang, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. palangas, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); palangas türü, the tenon of the bedstead, x, 5, 12.

pŏlāv, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. pŏlāv, ii, 3.

pām, f. a reproach; pl. nom. mě rôzan pāma, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

pān, m. the body, the human body, iii, 4 (ter); bāla-pān, a youthful body, a youthful condition, vii, 11, 5; sg. dat. pānas, vii, 24, 5.

pāna, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6,; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindī āp.

sg. nom. pāna, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. y, sg. nom. pānay, vii, 1; pl. nom. pānay, x, 12.

dat. (sg. unless otherwise stated), ii, 5.; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. y, pānas^ūy, vii, 3; had pānas ches karān, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. pāna, x, 2.

gen. panunu, q.v., s.v.

The dat. pānas is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in pānas gathun, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; pānas nērun, to go forth on one's own business, xii, 5; pānas yun", to set out home, xii, 12; so gay pānas bīṭh', they sat down free from duty, they rested after finishing their turn of duty,





viii, 8; gay pānas pānas, they went away each on his own business, or each to his own home, v, 9.

pinhān, adj. secret, hidden, concealed.

panja, a claw, xii, 16, 7; sg. abl. panja-sötiy, only by using the claw, xii, 16.

panunu, poss. adj. reflex. (usually considered as the genitive of pāna) own, the equivalent of the Hindī apnā. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; panunu panunu, each his own, xi, 10.

m. sg. nom. panun^u, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. y, panunuy, x, 1; dat. pananis, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. panani, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. panani, vii, 20; x, 14; panani panani, xi, 10; panin (m.c. for panani), iv, 7; dat. pananen, viii, 10, 3, 4.

f. sg. nom. panüñü, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. panañĕ, v, 4, 10, 2; x, 5; xii, 4; ag. panañi, v, 5; x, 12; abl. panañi, x, 3, 13; panañē (m.c. for panañi), vi, 6.

pānts, card. five; katha pānts (f. pl. nom.) five statements, x, 1 (several times), 14; pānts katha, x, 6; rŏpayĕs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. pāntsan kathan, for five statements, x, 1; pāntsan zanĕn, to the five men, x, 6.

pöntsyum^u, ord. fifth, x, 1; f. sg. nom. pöntsim^u, x, 6 (bis). pānawöñ or pānawüñ, adv. mutually; pānawöñ, viii, 1, 2; xi, 19;



xii, 25; pānawiñ, x, 1. This word is equivalent to the Hindī āpas-mē.

papun, to ripen; conj. part. papith yunu, to become ripe, ix, 9. par, m. a foot; pl. dat. paran, (we fall) at (his) feet, ix, 1.

 $p\bar{a}ra$, see $z\bar{a}ra$ - $p\bar{a}ra$, s.v. $z\bar{a}r$. $par\bar{\imath}$, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. par^iyi , xii, 15;

pl. nom. par'yĕ, iii, 7, 8. pīr, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) pīran, vi, 13; ag. pīrav, v, 8.

pör^a, f. a hut; dim. f. sg. nom. pāri-hanā, a hovel, a small hut, xii, 2.

pūru, adj. full, in pūru-khumār, full of languishment, v, 2.

parda, m. a veil; with suff. of indef. art. pardā korunakh, she put a veil over them, she hid them under a veil, vi, 4.

pargan, m. a certain fiscal division, a parish, a "pargana", xi, 5.

prôn", adj. old, of former times; m. pl. nom. prön", vi, 11; viii, 5.

parun, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite

(a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii,

1 (bis).

pres. part. parān gatshun, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impve. sg. 2, par, vi, 17; indic. fut. sg. 1, para, xii, 1 (bis); imperf. m. pl. 3, ösi parān, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. porun, xii, 23; with suff. 3rd pers. pl. ag. porukh, xii, 18.

pārun, to prepare, make ready (a bed); conj. part. (in sense of past part.) palang pörith, a bed prepared, iii, 7.

pörun, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. pūrun, x, 2, 9; f. sg. with same suff. pörün, v, 10; pūrith, having put on (a saddle to

a horse), xi, 9.

prang, m. a bed, a couch; wutsha-prang, a flying couch, = the magic carpet of our fairy tales, xii, 18.

prārun, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. prārān, v, 11; pres. m. sg. 3, chuh prārān, v, 6; 2 past m. sg. 3, prāryāv, ii, 10.

prath, a distributive preposition, as in prath-doha; on each day,

every day, viii, 1 (bis).



prithun, to ask; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. timan^uy pryutshun, he asked them, xii, 1.

partawa, m. the sound of a footstep, a footfall, xii, 15 (pyauv, fell). pöravī, f. following; hence (in Kāshmīrī) protection; — karūñū, to protect, i, 1.

Parwardigār, m. the Cherisher, the Provider, Providence, an epithet

of the Deity, i, 11.

parzanāwun, to recognize; pres. m. sg. 2 neg. interrog. chukh-nā parzanāwān, dost thou not recognize? x, 12; past m. sg. parzanôw^u, x, 5; xii, 2; with suff. 1 sg. nom. parzanôwus, I was recognized, x, 12; with suff. 3rd pers. sg. ag. parzanôwun, viii, 9, 10; plup. f. sg. 3, ös^ü parzanôv^ümüts^ü, x, 5.

põsa, m. N. of a small copper coin, a pice; khām põsa, see khām.

pl. dat. pösan, vii, 25, 26.

pēsh, adv. and prep., in front, before; gay pēsh-ĕ-pātashāh, they went before the king, they were taken into the king's presence, vi, 9; amis pēsh anun, to bring before him, to cause him to experience (trouble), xii, 25.

 $p\bar{o}sh$, m. a flower; $p\bar{o}sh\check{e}-g\check{o}nd^u$, a bunch of flowers, a nosegay, v, 4 (ter); $p\bar{o}sh\check{e}-m\ddot{o}d\bar{a}n$, a flower-meadow, a field of flowers,

xi, 3; pōshĕ-thürü, a flower-shrub, ii, 3.

pŏshākh, m. a robe, a garment, v, 9 (bis); x, 2 (bis), 4 (ter), 9; xii, 6 (bis), 7 (several times); — trāwun, to put off a garment, disrobe oneself; sg. dat. ath pŏshākas kiirān shēkal yīnsānhyuhā or ath pŏshākas korun yīnsānhyuhā, he made the garment into the shape of a man, x, 7; pŏshākas-manz, (entered) into the garment, x, 7; anī kiirānas pŏshākas thaph, he (the dog) caught hold of his coat, viii, 9.

pēshkār, m. a certain high official; in vi, 11, a chief clerk.

pasand, adj. approved; — karun, to approve of, v, 1; xii, 4 (bis). pata, adv. after, afterwards, viii, 7; xi, 18; xii, 6, 25; with emph. y, patay, xii, 10; pata-kani, afterwards, x, 1; with verbs of motion, pata pata, (to go along) after, to follow, iii, 1, 2; viii, 9; xii, 7. Cf. brūh brūh, s.v. brūh.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus:—





A. Animate dative. miñĕ-marĕ pata lārān, running after the hind, ii, 9; yiman pata, after these (women came another), xii, 7.

B. Inanimate ablative. ami pata, after this, viii, 13; xii, 17; tami pata, after that, x, 12; xii, 16.

C. Governing suffixes. löris pata, they ran after her, ii, 9; pata lādyēyěs, she ran after him, vi, 8; yimawa pata, I will come after you, I will follow you, xii, 1; pata chikh

lārān, they are running after them, xi, 18.

pot", backwards, back again; — yun", to come back, return, v, 1;
 — phērun, id., xii, 19; — phīrith, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

pūtu, the young of any animal or insect, esp. a dear child; pl. dat.

pōtěn, ix, 3 (young ones of a bee).

path, adv. behind; path rōzun, to remain behind, remain over and above, xii, 23; path-kun, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. path wanan, at the back of the forests, deep in the forest, vii, 10.

pěth, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, asmānan pěth, on the heavens, iv, 4; palangaspěth, (lying) on the bed, viii, 13; wŏdi-pěth, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, lālan-pěth, (the hand fell) upon the rubies, x, 5; națis-pěth, (put) upon the jar, iii, 5; cārpāyi-pěth, (sat down) upon the bed, x, 5, so ath-pěth, (sat) on it, xii, 21; athi-pěth, on it verily, xii, 21; zūnadabi-pěth, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), guris-pěth, (mounted) the horse, ii, 11; athi pěth, (got up) on to it (a bed), iii, 7; so palangas pěth, (got up) on to the bed, v, 5, 6 (bis), 9 (ath); x, 7 (bis); bathis-pěth, (ascended) on to the bank of the river, xii, 7; athi-pěth, (ascended) on to it (a pyre), xii, 24.

down on to, bathis-peth, (put) down on the bank, xii, 6, 7. With certain words it is used in the sense of "to" after





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a verb of motion. Thus adālūisā-pēth, (went) to the court of justice, v, 9; köli-akis-pēth, (went) to (the bank of) a stream, xii, 2; nāgas-pēth, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11; 2, 4. on, close by, nāgas-pēth chēh, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in khāwand thôwun dēras-pēth, she put her husband in a tent, v. 11.

It means "on", i.e. "with regard to", "towards", in āgas-pēth (infidelity) to a master, viii, 6, 8, 11; něcivěn-pěth, (an order) concerning or against (his) sons, viii, 13.

Forming adv. athi-pěth, thereupon, xii, 7.

pětha, postpos. governing abl. from on, as in guri-pětha, (fell) from on (his) horse, fell off his horse, ii, 6; guryau-pětha, (dismounted) from (their) horses, xii, 2; Kōh-i-Tōra-pětha, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in kati-pětha, where from? whence? ii, 2; Landana-pětha, from London, xi, 3; sŏnar-ata-pětha, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like pěth, as in pětha kürünas möhar, on it she put a seal, x, 3, in which pětha governs the dat. pron. suff. as. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in karin kasam nāga pētha, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

pětha-kani, on the top of (it = athi), viii, 1.

pěth^t, postpos. governing abl., on, above, in various shades of meaning. Thus:—

nawav asmānav pěthⁱ, above the nine heavens, iii, 8. kala-pěthⁱ, (leaped) over (his) head, ii, 9. tami-pěthⁱ-kani, in addition to that, iii, 8.

pöthi or pöthin, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before pöthi, into the case of the agent. Thus:—





Added to an adjective, $l \check{v}^i - p \check{v} t h^i$ ($l \check{v}^u$), gently, xii, 5; $p \check{a} z^i - p \check{v} t h^i$ (poz^u), really, truly, x, 6, 10.

Added to an adverb, kětha-pöthi, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; tithay-pöthi, in that very manner, exactly so, xii, 23; yěthay-pöthi, in what very manner, exactly as, xii, 22; yithay-pöthin, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from tsūr^u, theft, we have tsūri-pothi, theft-like, i.e. secretly, xii, 6, 7, 17; so tsūri-pothin, iii, 1.

pathar, adv. on the flat ground; hence, down, in phrases such as pathar wasun, to fall to the ground, ii, 3; pathar pyonu, id.,

ii, 11; pāwun pathar, to throw down on the ground, iii, 9. pathwörⁱ, m. a village accountant, ix, 10.

putol^u, an idol; pl. dat. putalĕn, iv, 6; putal-khāna, an idol house, a temple or room in which idols are worshipped, sg. dat. -khānas, vi, 4.

pětarun, to be responsible for the carrying out of any work; pyon^u pětarun, a load of responsibility to fall on a person, ii, 5.

pātashāh (पात आइ) or pātashēh (पात आइ) a king. This word is given with either of these spellings almost at random in the stories as written in the nāgarī character. I have followed them in this.

sg. nom. $p\bar{a}tash\bar{a}h$, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; $-b\bar{a}y$, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); $-k\bar{u}d^{\bar{u}}$ (= $-k\bar{u}r^{\bar{u}}$, bel.), v, 5; $-k\bar{u}r^{\bar{u}}$, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. $p\bar{a}tash\bar{a}h\bar{a}$, viii, 1.

pātashěh, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; pātashěh-kūr^u, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. pātashěhā akh, viii, 7, 11; pātashěhāh, ii, 1.

sg. dat. pātashāhas, iii, 3; viii, 1.





pyāla

pātashēhas, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. pātashāhan, ii, 11; vi, 11; viii, 5.

pātashěhan, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. pātashāha-sondu, ii, 10; v, 10; vi, 11; sandi (m. pl.), viii, 1, 13; -sünzü, v, 7 (bis); viii, 1; x, 14; -sanzĕ, v, 2, 4; -sanzi, v, 4; xii, 4.

pātashēha-sondu, xii, 1, 4; -sandis, ii, 5, 6, 7; v, 11; xii, 22; -sandi, ii, 9; -sanden, viii, 1, 6; -sandyau, viii, 5; -sünzü, x, 5; xii, 1; -sanzĕ, v, 1 (bis); xii, 4, 5; -sanzi, xii, 5.

pātashöhī, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — $kar \tilde{u} \tilde{n}^{\tilde{u}}$, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. patashöhīmanz, xii, 19; gen. -hondu pŏshākh, a royal robe, x, 2, 9; pl. dat. pātashöhiyen-kyutu, x, 11.

pātashēham, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

pātashāhzāda, m. a king's son, a prince; sg. dat. -zādas, viii, 5; pl. nom. -zāda, viii, 3 (bis), 11 (ter); dat. -zādan, viii, 4 (bis), 11 (bis); gen. -zādan-hondu, viii, 4.

patyumu, adj. last, final; m. sg. abl. patimi pahara, at the last watch (of the night), v, 8.

pāwun, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. pāwun pathar, cause him to fall down, iii, 9; fut. impve. mě pövizi yād, cause memory of me to fall, i.e. make (so and so) remember me, vi. 11.

pay, m. a clue (for discovering a thief, etc.), iii, 3.

pāy, m. a means; mokalan pāy, a means of salvation, ix, 11.

pyāday, m. a messenger; the messenger of death, x, 12.

pyāla, m. a cup, viii, 7; āba-pyāla, a water-cup, viii, 7; sg. dat. lodun pyālas āb, he filled the cup with water, viii, 7; pyālas chuh thaph karith, he holds the cup, viii, 7.





pyon", to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

wasith pyon^u, to fall down (= Hindī gir parnā), ii, 3, 6; pyon^u pathar, to fall to the ground, to fall down, ii, 11; bĕmār pyon^u, to fall sick, v, 1; pyon^u pĕtarun, a load of responsibility to fall (on a person, dat.), ii, 5; pyōm wanun, it is fallen to me to speak, I shall have to speak, xii, 10; pyōs nāv, a name fell to him, he was named (so and so), xii, 4; yād pyon^u, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; amis dôd^u ôs^u pĕmot^u yād, she remembered the pain, xii, 15; chus pĕuān nayistān yād, she remembers the cane-brake, vii, 26.

impve. sg. 3, pěyin, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. pěmös, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. chus pěwān, vii, 26; m. pl. 3, pěwān, vii, 20.

past m. sg. 3, pyauv, xii, 15 (bis); pěv, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. pyōm, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. pyōs, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. pěyěm, vii, 19; with suff. 3rd pers. sg. dat. pěyěs, v, 5; with suff. 3rd pers. pl. dat. pěyěkh, v, 7.

perf. m. sg. 3, chuh pěmot^u, x, 3; plup. m. sg. 3, ôs^u pěmot^u, viii, 9; xii, 15; fut. subj. f. sg. 3, āsi pěmiits^u, vii, 30.

pyāwal, adj. (of a woman), fresh from childbirth; f. pl. pyāwal, xi, 7.

pöz, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) pözas, viii, 7.

 poz^u , adj. true, x, 8; with emph. y, as adv. pozuy, x, 6 (ter); m. sg. ag. $pdz^i-p\ddot{o}th^i$, really, truly, x, 6, 10; see $p\ddot{o}th^i$.

pazun, to be proper = gathun 1, and used in the same way, the future being used in the sense of the present.





fut. sg. 3, interrog. yī pazyā, is this proper? is this right? vi, 8.

racĕn, see ratun.

 $r\bar{u}d^i$, $r\bar{u}d^u$, $r\bar{u}d^u$ mot u ; see $r\bar{o}zun$.

rāh, m. a fault; maṭi rāh ladun, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

rahath (? gender) (= pers. rāhat), rest, repose, ease, tranquillity. kara rahath, I will make ease, I shall be at ease, ix, 4.

rājě, m. a king (esp. a Hindū king) (the usual form of this word is rāza, but in these stories it only occurs in Nos. x and xi, and, there, under the form rājě), x, 7, 8, 14 (ter); sg. dat. rājěs, x, 7, 8 (bis), 14; ag. rājěn, x, 8 (bis), 14; gen. rājěsünzü, the king's (daughter), x, 7 (bis); voc. rājě, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. $r\bar{a}j\check{e}$ -sa, Your Majesty! x, 8 (bis); $r\bar{a}j\check{e}$ -söb (nom. sg.), His Majesty, x, 8; voc. $r\bar{a}j\check{e}$ -söba, Your Majesty! x, 7; $r\bar{a}j\check{e}$ -bikarmāj \check{e} th, King Vikramāditya, ag. -bikarmāj \check{e} tan, x, 8; gen. f. -bikarmāj \check{e} tü \check{n} ^u, x, 6.

rājy, m. ruling (as a king); — karun, to rule, x, 14.

rājēzāda, a prince; pl. nom. rājēzāda, xi, 7.

rakh, f. a plain kept for the pasturage of the king's cattle, x, 5; sg. dat. rakhi, x, 12 (bis).

rukhsath, m. permission to depart, leave of absence, congé; — dyunu, to give a person leave to depart, to dismiss, xii, 25; — hyonu, to take leave to depart, to take leave, xii, 10, 3.

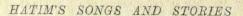
rumāl, f. a handkerchief, kerchief, towel; sg. dat. rumāli-kěth, in a kerchief, iii, 2.

rīnzi, see ryūnzu.

rapat, m. a report (the English word); — dyunu, to make a report, v, 9.

rŏpay, m. a rupee; rŏpayĕ-hath, a hundred rupees, viii, 9, 10; x, 6; rŏpayĕs tsōr hath, four hundred rupees, x, 1, 2; rŏpayĕs pānts hath, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis).

rasad, f. assembling of provisions, etc., xi, 5; share, portion, quota, proportionate division, xi, 10; — karüñü, to collect supplies, xi, 5; — kārithan anihay nān-gār, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.





roshu

SL

roshu, m. a necklace, v, 10, 12.

 $rost^u$ (f. $r\ddot{u}tsh^{\ddot{u}}$), an adjectival suffix signifying "without"; banana- $rost^u$, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. rātas, by night, x, 1, 6; xii, 4; rātas-rāth, on this very night, x, 5, 12; sg. gen. m. pl. rātākⁱ, of last night, v, 9.

 $r\bar{a}th$ 2, f. night; — $\bar{a}y\check{e}$, night came, x, 5; — $bar\ddot{u}\tilde{n}^u$, to pass the night, i, 10; — $lag\ddot{u}\tilde{n}^u$, night to come on, viii, 9; — $kad\ddot{u}\tilde{n}^u$, to pass the night, x, 11; xii, 5; — $gay\check{e}\;\bar{a}d\bar{a}$, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. $r\bar{a}th\bar{a}h$, xii, 5; sg. gen. $r\ddot{o}ts^u$ -hondu, iii, 1.

rāth 3, adv. dŏh ta rāth, day and night, i.e. always, continually, vii, 3; rāth-kỳutu, by night. Cf. rātsas.

rěth, m. a month, sg. dat. rětas, pl. nom. rěth, dat. rětan, as in the following: rětas-kyut^u khar^aj or rětas khar^aj, a month's expenditure, salary for a month, xii, 4; trěn rětan-kyut^u khar^aj, salary for three months, xii, 5, 11; rěth gav ādā, a month went to completion, a month came to an end, xii, 4; trih rěth gay ādā, three months came to an end, xii, 11; trih rěth gay, three months passed, xii, 6.

rātali, adv. by night, viii, 9.

rat^an, m. a jewel; rat^ana-kor^u, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

ratun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; gölām ratun, to engage as a servant, viii, 13; latan tal ratun, to hold under the feet, viii, 7; mökh ratun, to seize (so and so's) face, to look intently at, v, 9; kētshāh nökhta ratun, to find some fault with (dat.), to get up some charge against, xii, 19; yād ratun, to seize the memory, to keep on the memory, i, 7.

conj. part. rațith, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impve. sg. 2, rațh, i, 7; viii, 4; pol. sg. 2, rațhta, xii, 19; past sg. m. roț^u, x, 5, 12; with suff. 3rd pers. sg. ag. roțun, viii, 7; x, 3;



with suff. 2nd pers. pl. ag. rot^uwa , x, 12; pl. rat^i , v, 7; viii, 13; f. sg. rit^u , x, 8; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. rit^u nakh, viii, 3; pl. with suff. 3rd pers. sg. ag. racen, viii, 4; perf. m. sg. 3, chuh $rot^u mot^u$, x, 12.

rāṭun, to cause to be grasped, to cause to stick; perf. part. m. sg. rôṭumotu, viii, 1 (of a thorn).

rath, f., a very small amount of (anything); rathi-han, v, 6 (bis), or rathi-hanā, v, 6 (bis), id.

rātsas, adv. by night, viii, 5. Cf. rāth, 3.

rawāna, adj. dispatched, sent; — karun, to dispatch, x, 3.

riwun, to lament; pres. f. sg. 1, ches riwan, vii, 22.

rāy, f. belief, judgment, opinion; thought, meditation, deliberation; an intention, viii, 11; — karüñ^u, to consider, think, xii, 15.
ryūnz^u, a ball (such as children play with); pl. nom. rīnzⁱ, v, 3 (bis), 4 (several times), 5.

raz, f. a rope; gāsa-raz, a grass rope, xi, 9.

rēza, m. a piece, a fragment; - karun, to cut to fragments.

rōzun, to remain, continue, i, 5; ii, 9; vii, 18, 20 (bis), 3; x, 1, 6, 8; xii, 1, 15, 8; to wait a while, to wait, vii, 9; to abide, continue in one place, ix, 6, 8, 10, 2; path rōzun, to remain behind, to remain over and above, to be all that is left, xii, 23; pāma rōzan, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. bědār rōzana-söty, by means of remaining awake, x, 8; forming inf. of purpose, rōzani āy, came in order to stay, x, 6, 8, 10, 2; freq. part. rūzi rūzi, remaining continually, vii, 18; pres. part. rōzān, vii, 23; perf. part. rūdumotu, i, 5; xii, 23; impve. pol. pl. 2, rūzitav, vii, 9; indic. fut. sg. 2 interrog. rōzakha, xii, 18; 3, rōzi, x, 1, 6; pl. 3, rōzan, x, 3; pres. f. sg. 3, with suff. 3rd pers. pl. dat. nakha rōzān chēkh-na, she does not remain near them, ii, 9; past m. sg. 3, rūdu, xii, 1, 15; pl. 3, rūdi, vii, 20 (bis).

sa 1, see tih.

- sa 2, a vocative suff., equivalent to our "sir" or "sirs".

 Attached to:—
 - (a) A noun, rājě-sa, Your Majesty! x, 8 (bis).
 - (b) Verbs, an-sa, bring, sir, xii, 10; anukh-sa, bring them,



sir, x, 12; di-sa, give, sir, x, 8; gatsh-sa, go, sir, ii, 9; nin-sa, take her, sir, xii, 25; nīrīv-sa, go forth, sirs, x, 9; pakiv-sa, walk, sirs, x, 1; wan-sa, tell, sir, x, 1 (bis), 2; wanta-sa, please tell, sir, ii, 4; waniv-sa, say, sirs, x, 6.

(c) A conjunction, yina-sa, that not, sir, xii, 1.

(d) An interjection, hata-sa, O, sirs, x, 5.

söb (= ṣāḥib), an honorific suffix; rājĕ-söb, His Majesty, x, 8; sg. voc. rājĕ-söba, Your Majesty! x, 7; Khŏdā-Söb, God; sg. dat. Khŏdā-Söbas, x, v; ag. Khŏdā-Söban, iii, 8 (bis).

sabab, m. a reason, cause, viii, 5.

subuh, m. morning, dawn, x, 8; xii, 9; subahan, adv. in the morning, at dawn, x, 11; subahanas, id., xii, 12; subahas, id., xii, 5.

Subhān, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Réed-flute.

sabakh, m. a lecture, lesson, reading; sabakh dapun, to teach a lesson, iv, 4; v, 5; — parun, to read a lesson, to study, viii, 3, 4; sg. dat. sabakas, viii, 3 (bis), 11; sabakas āsun, to be at a lesson, to be at school, viii, 11; chēs-na thuñ^u-müts^u nöyid sabakas, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

Söbir Tilawôñ^u, m. N.P., Ṣābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkand.

sadāh, m. a sound, viii, 9.

sõdā, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. sõdāhas, iii, 1; v, 10.

södāgar [iii, 3 (bis), 4] or södāgār [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. södāgārā, viii, 9; södāgārā akh, viii, 9; sg. dat. södāgaras, iii, 2; södāgāras, viii, 9, 10; ag. södāgāran, viii, 9, 10; gen. södāgara-sondu, iii, 1; södāgāra-sondu, iii, 1; pl. gen. södāgāran-hondu, viii, 9.

södāgar-bāy, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. -bāyĕ, iii, 1, 2.

Sŏdurabal, m. N. of a place in Kashmīr; with emph. y, Sŏdurabalay, only in Sŏdurabal, vii, 31.





sŏh, suh, see tih.

 $sh\check{e}ch^i$, f. a message ; — $lad\ddot{u}\tilde{n}^{\ddot{u}}$, to send a message, x, 3 (ter).

söhib, m. a possessor, owner, lord, great man; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth); a title of courtesy added to the name of a European gentleman, Phōrsat söhibun" (of Mr. Forsyth), xi, title; God, iv, 4, 5; ix, 3; söhib-ĕ āgāh, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9; söhib-i-kitāb, a master of books, a famous author, x, 13; sg. gen. Söhibasond", of God, iv, 4, 5; Phōrsat söhibun" (treated as part of a proper name), xi, title; sg. voc. Söhibō, O God!ix, 3.

Bār-Söhib, the Almighty, vii, 2, 3; ag. — Söhiban, vii, 5.

shūbun, to shine; to be beautiful, ii, 4, 5; vii, 10; to be beautiful, to be glorious, vii, 5; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. chis shūbān, vii, 5; imperf. f. sg. 1, ösüs shūbān, vii, 10; durative past conditional, āsihē shūbān, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4; (I would see) how beautiful it was, ii, 5; past cond. sg. 3, shūbihěh, xii, 4, 5. shodu, m. news, intelligence, ii, 10.

shāh, shěh 1, m. a king; shěhan-shāh, a king of kings, an emperor, i, 1; shāh-i-yūsūph, King Joseph, vi, 1; sg. ag. shěhan, i, 7.

shěh 2, card. six. shěh zañě, six females, xii, 6, 7; pl. dat. shěn köd-khānan, for six prisons, v, 7; shěn zañěn, for (of) six females, xii, 6.

shöhī, f. royalty; khal^at-ĕ-shöhī, a robe of honour of royalty, a royal robe, x, 4 (ter).

shëhulu 1, m. coolness, cold, i, 11.

shěhul^u 2, adj. cool; (of sleep) cold, the reverse of deep, v, 6; f. sg. nom. yiyiy něnd^ar shěh^ūj^ū, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

shěhmār, m. a great snake, a huge poisonous python, viii, 6 (bis); 13 (bis); with suff. of indef. art. shěhmārā, viii, 7; sg. dat. shěhmāras, viii, 6, 13; gen. shěhmāra-sondu, viii, 6, 13 (bis).

shĕhar

shěhar, m. a city, x, 9; a country, ii, 1; shěhar-ĕ-Yirān, the land of Persia, ii, 1; with suff. of indef. art. shěharā, v, 1.

sg. dat. shěharas, (went) to the city, x, 10; nīzīkh shěharas, (arrived) near the city, x, 3; shěharas and-kun, (arrived) at the outskirts of the city, x, 5; shěharas-kun, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; shěharas-manz, in the city, v, 11; x, 14; into the city, v, 9; shěharas akis-manz, (arrived) at a certain city, xii, 2; shěharas něbar, (he was taken) outside the city, x, 5.

gen. sheharakis, (to the king) of the city, xii, 3.

abl. shěhara dūr, far from the city, viii, 11; shěhara-manza, from in the city, viii, 11; tsaliv yimi shěhara, flee ye from this city, xiii, 11.

shāhzāda, a prince; sg. dat. -zādas, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

shākh, f. a branch; shākha-bargau-söty, (beautiful) with the leaves of (my) branches, vii, 10.

shěkh, m. anxiety; — gathun, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

shěkhat, m. a person, an individual; with suff. of indef. art. shěkhta, x, 1; shěkhtah akh, xii, 3; sg. dat. shékhtsas, x, 2 (bis); ag. shěkhtsan, x, 2, 6.

shěkal, f. a form, shape; pŏshākas kür^ūn shěkal yinsān-hish^ū, he folded his clothes into the shape of a man, x, 7.

shikam, m. the belly; sg. dat. shikamas-manz, (entered) into (her) belly, x, 7 (bis); abl. shikama-manza, (issued) forth from (her) belly, x, 7 (bis).

shikār, m. hunting, sport, the chase; sg. dat. shikāras, ii, 4, 8; viii, 7.

shikast, m. weakness, sickness; sg. abl. shikasta-söty, owing to (his) weak condition, v, 5.

shōlun, to shine, flame (of a lamp); pres. sg. m. sg. 3, shōlān chuh, vi, 6.

shām, m. evening; shāman-bögi, at about evening, at eventide, v, 5.

shěmāh, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

shumār, f. counting, enumeration; shumār būzū, the counting was





heard, i.e. the roll-call was heard, the roll was called, xi, 16. Cf. be-shumār.

shěmshēr, f. a sword, viii, 6, 13; x, 7; — kadüñü, to draw a sword, viii, 13; x, 7; — lāyüñü, to give a blow with a sword, viii, 6; — tulüñü, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. kürüs thaph shěmshēri, she seized the sword, iii, 9; gen. shěmshēri-hondu tēg, the blade of a sword, viii, 6, 13; shěmshēri-hünzü tsündü, a blow of a sword, a sword-cut, iii, 5, 6.

shānd, m. a bed-pillow; shānd dyun^u, to put (anything) under one's pillow, x, 7; khōra chĕs karān shānd, she goes from the foot of the bed to the pillow, v, 5; sg. abl. shānda, v, 5.

shŏngun, to go to sleep; past m. sg. 3, shŏngu, x, 7. The conj. part. shŏngith, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.

shěnākh, m. one who recognizes, in lāl-shěnākh, one who recognizes rubies, a lapidary. See lāl-shěnākh, s.v. lāl 1.

shāph, m. a charm, spell, incantation; amis shāph dyutun, she pronounced a spell over him, xii, 15; shāph tul^unas, she took the spell off him, xii, 15. Cf. kas^am.

shār, m. a poem, xi, title.

shōr, m. in shōra-gāh, an outcry, vi, 12, 3.

shur^u, m. an infant, a child; shurⁱ-bāshĕ, child-talk, infantine babbling, v, 2.

shrākh, f. a knife, x, 13.

shërikh, m. a sharer, partner, i, 10.

shērun, to put in order, to arrange; conj. part. shīrith trāwun, to make ready (for a person), x, 7; fut. pl. 1, shērav, xi, 12, 7.

shranz, ? m. a blacksmith's tongs, xi, 16.

shěstruw, adj. made of iron, xii, 16, 7; m. sg. abl. shěstravi, xii, 16; pl. nom. shěstravi, v, 4; fem. sg. nom. shěstrůvů, v, 4; abl. shěstravi, v, 4.

Shētān, m. Satan, iii, 8; sg. ag. Shētānan, iii, 8.

shoth, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.

sakharun, to prepare to set out, make ready to depart.

II past, m. pl. 3, sakharyēy, xii, 18.





sakath, adj. hard, severe, vii, 13, 18.

sāl, a feast, vi, 2; a wedding feast, v, 9; sg. dat. sālas, v, 9; vi, 2.

söl, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. sölāh, ii, 2; sg. dat. sölas, ii, 4, 8; iii, 1; viii, 7.

sul^u, dawn; suli, at dawn, xii, 23; sōli-gārē (m.c. for suli-gari), at dawn time, v, 7.

salāh, m. advice, viii, 11; thāviv mě-söty salāh, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

salām, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — kariinⁱⁱ, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — pāliinⁱⁱ, id., xii, 16; sg. dat. salāmi, viii, 3.

sultān, m. a Sultan; Sultān-i-Mahmöd-i-Gaznavī, Sultān Mahmūd of Ghaznī, i. 1.

salay, f. a spike, v, 4; sg. abl. salayi-söty, with, or by means of, a spike, v, 4 (bis).

Sulaymān, m. N.P. Solomon, xii, 17.

samā, m. heaven; arz o samā, earth and heaven, vii, 26.

sumb^u, adj.; adequate (for), sufficient (for); rētas sumb^u, (money) sufficient for a month, xii, 4; m. pl. nom. lāl tratis sumbⁱ, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

sŏmb^arun, to collect, bring together, amass; fut. pass. part. m. sg. cyôn^u gatshi sŏmb^arun^u, you must collect, xii, 21; conj. part. sŏmb^arith, ix, 9; pres. m. pl. 3, chih sŏmb^arān, xi, 7.

sŏmb^arāwun, i.q. sŏmb^arun; fut. pass. part. m. pl. gatshan sŏmb^arāwanⁱ, they must be collected, xii, 24; past m. sg. sŏmbarôw^u, xii, 21, 4; with suff. 2nd pers. sg. ag. sŏmb^arôwuth, xii, 24.

samakhun, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. samokhukh, xii, 25.

sāmān, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; sôruy sāmān, the entire appliance, xi, 9; bā-sôruy-sāmān, with all pomp, xi, 20; pl. nom. sāmān, vii, 5.





samsār, the world, iv, 1, etc.; sg. dat. samsāras, for samsārasmanz, in the world, ix, 6.

sān, postpos. with; gāṭa-sān, with skill, skilfully, i, 6.

sīna, m. the bosom, vii, 21.

sŏn, m. gold; sg. gen. sŏna-sond^u, made of gold; m. pl. nom. sŏna-sandⁱ, v, 3, 4 (bis), 5; f. sg. sŏna-sūnz^ū, v, 1; sŏna-kan, an ear adorned with golden ears; pl. dat. with emph. y, sŏna-kananay, vii, 11.

 $s\check{o}n^u$, adj. deep; — khash, a deep cut, v, 6.

 $s\delta n^u$, possess. pron. our, x, 12; with emph. y, $s\delta nuy$, viii, 13; f. sg. nom. $s\delta n^u$, viii, 11; x, 5.

sondu, postpos. of gen. Added

A. to masc. sg. animate nouns. gölāma-sondu, of the servant, viii, 6; khödāyĕ-sondu, of God, xii, 7; lāl-shĕnāka-sondu, of the lapidary, xii, 8, 25; möli-sondu, of the father, xii, 21, 2; phakīra-sondu, of the faqīr, x, 12; pātashāha-sondu, of the king, ii, 10; v, 10; vi, 11; pātashēha-sondu, of the king, xii, 1, 4; sōdāgara-sondu, of the merchant, iii, 1; sōdāgāra-sondu, id., iii, 1; Sōhība-sondu, of the Master (i.e. of God), iv, 4, 5; shĕhmāra-sondu, of the python, viii, 6, 13; sŏnara-sondu, of the goldsmith, v, 2; yāra-sondu, of the friend, x, 4, 11; Yūsūpha-sondu, of Joseph, vi, 10; zāni-sondu, of the person, viii, 11.

hihara-sandis, of the father-in-law, x, 12; pātashěha-sandis, of the king, ii, 5, 6, 7; v, 11; xii, 22.

möli-sandi, of the father, xii, 21; patashěha-sandi, of the king, ii, 9; wazīra-sandi, of the vizier, xii, 4, 5.

pātashāha-sandⁱ, of the king, viii, 1, 13; sŏnara-sandⁱ, of the goldsmith, v, 10.

pātashěha-sanděn, of the king, viii, 1, 6. pātashěha-sandyau, of the king, viii, 5.

gŏlāma-sünz^ū, of the servant, viii, 11; khāwanda-sünz^ū, of the husband, iii, 2; mölⁱ-sünz^ū, of the father, xii, 19, 20 (ter); phakīra-sünz^ū, of the faqīr, x, 8, 14; pātashāha-sünz^ū, of the king, v, 7 (bis); viii, 1; x, 14; pātashēha-sünz^ū, of the king, x, 5; xii, 1; rājĕ-sūnz^ū, of the king, x, 7 (bis); sŏnara-sūnz^ū, of the goldsmith, v, 1, 3, 10.





pātashāha-sanzĕ, of the king, v, 2, 4; pātashĕha-sanzĕ, of the king, v, 1 (bis); xii, 4, 5.

pātashāha-sanzi, of the king, v, 4; xii, 4; pātashěha-sanzi, of the king, xii, 5; sŏnara-sanzi, of the goldsmith, v, 7, 9 (bis); yāra-sanzi, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. sŏna-sandi, made of gold, v, 3, 4 (bis), 5; sŏna-süñzi, id., v, 1.

C. With sg. an. pron. m. or f. am^i -sond^u, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

àmi-sandi, of her, x, 5; tàmi-sandi, of him, i, 3; vii, 6.

 $\dot{a}m^i$ -sūnz^ū, of him, iii, 4; xii, 4; $\dot{a}m^i$ -sanzi, of her, xii, 15; $\dot{t}\dot{a}m^i$ -sūnz^ū, of her, xii, 15; nazari tāmⁱ-sanzi-söty, owing to his seeing (me), vii, 13.

sangsār, m. lapidation, stoning (the punishment), viii, 8.

Sŏnamarg, f. N. of a marg or mountain plateau in the Sind valley of Kashmīr, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. Sŏnamargi, at Sŏnamarg, xi, 3.

sŏnar, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. sŏnaras, v, 9; gen. sŏnara-sondu, v, 2; -sandi (m. pl. nom.), v, 10; -sūnzū (f. sg. nom.), v, 1, 3, 10; -sanzi (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. sŏnar (for sŏnaran), v, 4.

sŏnar-aṭh, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually sonur or sonar.

saniyās, m. a kind of Hindū ascetic, a Samnyāsin, v, 10, 11 (quater); sg. dat. saniyāsas, v, 12; voc. (poet.) saniyāsū, v, 11.

sapadun, sapanun, to become.

fut. sg. 2, sapadakh, vi, 11; interrog. sapadakha, iii, 2; 3, sapadi, vi, 16; past m. sg. 3, sapadu, iii, 7; sapadu sawār, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. sapadum, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. sapüzükh-na, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.



sapañës z^{ah} katha sara, two statements became tested for him, i.e. he had two statements tested, x, 4.

saphar, m. travelling, a journey, xii, 25; sg. dat. sapharas, x, 1, 6 (bis); gen. (poet. for sapharuku) sapharunu, xi, 3.

sapañĕs, see sapadun.

sar, m. the head; sar tsatun, to behead, viii, 11.

sara 1, m. investigation, testing, x, 4; sara karun, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in karen tor katha (f. pl.) sara, he tested four statements (x, 6). Similarly sapañes zah katha sara, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. saragē.

sara 2, see sarun.

sar', an old word, now used in compounds such as sar' gatshun, to be flooded, to be covered with a flood of water, iv, 3.

sēr, adj. satisfied, contented, i, 3.

sīr, m. a secret, a mystery, ii, 4; sīr bāwun, to explain a secret, vii, 21; mē ma kar sīras phāsh, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.

sôr", adj. all. This word is always used with emph. y; m. sg. nom. sôruy, iii, 1; v, 7, 9; xi, 9; xii, 19; bā sôruy sāmān, with all pomp, xi, 20; pl. nom. söriy, iii, 4; v, 9; vi, 16.

sūr, m. ashes, xii, 23; sūr mathun, to rub ashes over one's body (like a Hindū ascetic), v, 9; tōka-sūr, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.

sg. dat. sūras-manz, in the ashes, xii, 23; abl. sūra-manza, from amid the ashes, xii, 23.

sarda, m. coolness, i, 11.

saragī, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. sara 1.
srēh, m. moisture; with suff. of indef. art. āba-srēhā, a water-moisture, a slight trickle of moisture, viii, 7.

srān, m. bathing; - karun, to bathe (oneself), xii, 6 (bis), 7 (bis);

sg. dat. srānas, v, 9.

sarun, to remember; fut. sg. 1, sara, xi, 14.

sārun, to carry goods from one place to another, and there to





collect them, to pile up; conj. part. sörith, ix, 9; pres. part. sārān, xi, 10; pres. m. pl. 3, chih sārān, xi, 6.

saraph, m. a serpent, x, 13.

susurāray, f. a rustling sound, xii, 23.

suti, see tih.

sath, card. seven; (preceding noun) sath kuthⁱ, seven rooms, vi, 3; sath hělⁱ, seven ears of corn, vi, 15; (following noun) nāg sath, seven springs, vi, 15; göv^ü sath, seven cows, vi, 15 (fem.); lāl sath, seven rubies, x, 2, 5, 12 (bis); dŏha lāl sath sath, seven rubies each day, xii, 9.

pl. dat. satan köd-khānan, to seven prisons, v, 8; satan hělěn (for acc.), seven ears of corn, vi, 15; satan göv $^{\bar{u}}n$ (for acc.) seven cows (fem.), vi, 15; nāgan satan (for acc.), seven springs, vi, 15; lālan satan pěṭh, on the seven rubies, x, 5; abl. satav-manza, from among the seven, x, 12; satav zamīnav tāl i , below the seven worlds, iii, 8.

sāth, m. a particular instant of time, a moment, vii, 8; with suff. of indef. art. sāthāh, during a moment of time, for a short time, ii, 4; sāthā, id., vi, 3; vii, 9.

sg. abl. ami sāta, at that time, iii, 6; xii, 4, 15; with emph. y, yĕmi sātay, at what time verily, vii, 8.

sốth, m. the season of spring; sốta, in the spring time, ix, 7.

sěthāh, adj. very much; sěthāh yinsāph, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis); or following it as in khōbsūrath sěthāh, very beautiful, xii, 4, 5; but sěthāh khōbsūrath, xii, 10, 5; khōta sěthāh khōbsūrath, much more beautiful than, xii, 10. With a verb, sěthāh gav khōsh, became much pleased, viii, 11; xii, 9; so sěthāh gōkh khōsh, viii, 14, but gōs sěthāh khōsh, xii, 12; sěthāh phyūru, they regretted extremely, viii, 1; phyūrus sěthāh, he regretted extremely, viii, 10.

sötin, postpos. i.q. söty, q.v. governing dat.; mě-sötin, (share) with me, i, 7.

Governing abl., with, by means of; drāti-sötin, (cut) with a sickle, ix, 5; kalama-sötin, (write) with a pen, ix, 12; with, by means of, owing to; muhima-sötin, owing to poverty, i, 4 (bis).



söty, adv. with, together with; söty dyunu, to give with (a person), to give as a companion, vii, 5; x, 14; xii, 16; söty hyonu, to take (a person) with (one), to take as a companion, ii, 1; v, 6; söty tulun, to carry along (with one), xii, 2; söty-söty, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning; thus,

amis-söty, in company with her, v, 7; khāwandas-söty, (burnt) together with her (dead) husband, iii, 4; kōrĕ-söty, (keep her) in (your) daughter's society, v, 10; mĕ-söty, in company with me, in my company, xii, 2; (come) with me, xii, 7; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in söty ôsus, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., me-söty (intrigue) with me, viii, 3; (sin ye) with me, viii, 11; pātashāhzādan-söty, (sin) with the princes, viii, 11.

Together with, simultaneously with; ādamas-söty, (created)

simultaneously with Adam, vii, 6.

Together with, along with; karis-söty, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in amis-söty, xii, 15, 8.

(conversation) with (so and so), amis-söty, x, 7 (bis); kōrĕ-söty, xii, 1.

Special meanings are pānas-söty, with oneself, under one's own control, x, 1, 6; tath-söty mushtākh, enamoured of that, iii, 8.

B. Governing abl., with, by means of; ami-söty, (scratches) with it, xii, 17; bāri-söty, (dug) with (his) spear, viii, 7; litri-söty, (cut) with a saw, vii, 19; bĕdār rōzana-söty (escaped) by keeping awake, x, 8; salayi-söty, (scratched) with a spike, v, 4 (bis); with emph. y, panja-sötiy, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16; thapi-sötiy, merely by means of the grasp, xii, 12.

With, by means of, owing to; adala söty, (contented) owing to his justice, i, 3; asara-söty, owing to the result,

satyumu

vi, 16; bargau-söty, owing to the leaves, vii, 10; mahabata-söty, owing to affection, x, 4; nazari-söty, owing to (his) seeing (me), vii, 13; shikasta-söty, (fell asleep) owing to weakness, v, 5; with emph. y, böchi sötiy, owing only to hunger, vi, 16.

satyumu, ord. seventh; m. sg. dat. satimis, v, 7; f. sg. nom.

satim", xii, 7.

sawāb, m. meed, reward (of good works, of faith, etc.), ix, 12.

sivāh, postpos. with the exception of, except, save; němis matis sivāh, with the exception of this madman, v, 9.

sawāl, m. asking, questioning; solicitation; a petition, application; $-dywn^{u}$, to present or make a petition, x, 5.

sawār, adj. mounted, riding (on); sawār sapadun, to mount, ride, xii, 1.

say, sŏy, suy, see tih.

syod", adj. straight; as adv. yimau syod", straight in front of them, viii, 6, 13.

söyisth, m. a horse-attendant, a groom, syce, xii, 3, 4.

sōzun, to send; fut. pass. part. m. sg. nom. sōzun^u gathi panun^u khāwand, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. sūzun, x, 4.

ta 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; et passin; ta - biyě, both

. . . and, viii, 9.

ta 2, conj. introducing the apodosis of a conditional sentence, as in yi-y, ta tih kyāh? ti-y, ta yih kyāh? if this, then (ta) what (is) that? if that, then (ta) what (is) this? iii, 4 (bis), 9; so vii, 9; after yĕli, when, yĕli būzu, ta tsolu, when he heard, then he fled, ii, 7; yĕli morun, ta ada phyūrus, when he had killed (the dog), then afterwards he grieved, viii, 10.

ta 3, illative conjunction, hardly translatable, equivalent to the Hindī tō. In the following passage translated "verily", but this is merely written for want of a better word, viii, 9.

ti, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in asi-ti, we also, xii, 1; mě-ti, me also, vi, 11; ix, 1; xi, 14; su-ti, he also, ii, 4; ti-ti, that also, viii, 9; x, 6 (ter); tsa-ti, thou also, ix, 6; yi-ti, this one also, x, 8. and, xii, 17.





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even; kåh-ti, any even, i, 5; anyone even, vii, 23; kěh-ti, any at all, viii, 9.

 $ti \dots ti$, both . . . and, iii, 8; x, 13; xii, 12; $t\bar{o}$ -ti, nevertheless, x, 3.

tī, see tih.

tō, in tō-ti, nevertheless, x, 3.

tab, m. fever, v, 3, 10.

töbi, e.g. an humble servant, a subject; with suff. of indef. art. töbiyāh, f. (of a woman), xii, 18.

töbīr, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6;
— karun, to interpret, vi, 11, 16.

tēg, m. the blade (of a sword); sg. dat. tēgas, viii, 6, 13.

tagun, to be known how to be done, to be possible, used as a quasiimpersonal passive, to make potential compounds. It is
generally used to indicate mental possibility, while hekun
(which does not occur in these tales) indicates physical
possibility. Its use with the infinitive or future passive
participle will be clear from the following:—

fut. sg. 3, tagi, it will be possible; with suff. 1st pers. sg. dat. and interrog. neg. tagĕm-nā, will it not be possible for me? i.e. of course I can, of course I know how, x, 5; with suff. 2nd pers. sg. dat. muhim tagiy kāsunuy, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15; tš mā tagiy, I wonder if (mā) it will be possible for thee, I wonder if you know how (to make it right), x, 5; with the same suffix and the interrogative suffix tagiyě mŏkalāwüñü, will she be possible for thee to be released? do you know how to release her? v, 8; tagiyě yih pātashāh-kūrü bacāwüñü, can you save this princess? v, 9.

past m. sg. amis tog^u bōzun dôd^u, to her the pain was possible to be understood, she could understand the pain, v, 3; with suff. 3rd pers. sg. dat. and neg. togus-na (or tamis tog^u-na) môl karun, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. tih yĕli tagihēm,





if that had been known how to me, i.e. if I had known how, v, 8.

tih, pron. he, she, it, that.

ANIMATE. Subst. Masc. sg. nom. suh, ii, 8, 11 (bis); v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5, 19 (ter), 20. Used idiomatically in introducing the hero of a story, as suh pātashěhā akh ôsu, that king one was, equivalent to "once upon a time there was a king", viii, 7; so viii, 9, 11; su-ti, he also, ii, 4; suy, he verily, i, 4, 8; iii, 3 (bis); v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone, vi, 6; vii, 29, 30; x, 1, 6.

dat. tas, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii, 6 (bis), 8, 11 (bis); tamis, ii, 7; viii, 9 (bis); tamis^uy, to him verily, ii, 1; viii, 9; xii, 1.

ag. tami, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. $(tam^i\text{-}sond^u)$, his; $tam^i\text{-}sandi$, i, 3; vii, 6; -sanzi, vii, 13.

pl. nom. tim, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11; x, 12 (bis); xi, 5; xii, 16 (ter); timay, they verily, v, 9; viii, 4; tim-hay, they verily, ix, 8, 9, 10.

dat. timan, to them, them, viii, 1; xi, 8; xii, 16, 7; timan^uy, to them verily, them verily, viii, 11; xii, 1.

ag. timau, by them, vi, 11; timav, x, 12.

gen, tihondu, their, xii, 16; tihanza, viii, 3, 11.

FEM. sg. nom. sa, she, v, 5 (bis), 9; viii, 11; x, 14; xii, 6, 10, 5, 9, 20, 5; sŏh, xii, 5; say, she verily, iii, 1, 4; xii, 14.

dat. tas, to her, xii, 2 (bis), 15 (bis), 25.

gen. (tasond^u), her, tasanděn, ix, 3; (tàmⁱ-sond^u), tàmⁱ-sünz^ū, xii, 15.

pl. nom. tima, they, them (acc.) (fem.), viii, 11; xi, 9; timay, them verily (fem.), x, 14.

dat. timan, to them (fem.), xii, 6 (bis), 7.

ag. timau, by them (fem.), xii, 7.

ADJ. Masc. sg. nom. suh, that, ii, 8, 9 (bis); viii, 7 (bis), 10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; suy, that very, xii, 19.







dat. tas, to that, that, ii, 7; vii, 4; viii, 7; x, 12; xii, 7, 20; tamis, to that, viii, 9; xii, 19.

pl. nom. tim, those, viii, 13.

dat. timan, to those, x, 6.

FEM. sg. nom. sa, that, x, 1, 6, 12; sŏh, iii, 5.

dat. tamis, to that, iii, 9; xii, 10.

ag. tami, by that, x, 10.

pl. nom. tima, those, xii, 19.

INANIMATE. Subst. (m. or f.). sg. nom. tih, that, iii, 4 (bis), 9; viii, 3, 9, 11; x, 1; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis); v, 8 (bis); xii, 7, 20; ti- $ky\bar{a}zi$, because, viii, 2; ti-ti, that also, viii, 9; x, 6 (ter); tiy, that verily, vii, 1 (bis); iii, 9; $t\bar{\imath}$, that verily, xi, 1; tiy, (for tih + ay), if that, iii, 4 (bis), 9.

dat. tath, for that, for it, ii, 1; v, 4; vii, 27, 8; viii, 6; x, 3; xii, 16, 8; tath, to that verily, iii, 8; xii, 4, 11 (ter), 4.

ag. tamiy, by that verily, iii, 1.

abl. tami pata, after that, x, 12; xii, 16; tami-pěthi kani, in addition to that, iii, 8; tami-tàli, below it, xii, 14; tamiy, therefore, x, 14.

gen, tamyukuy, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. tih poshākh, that garment, xii, 6. Other examples are:—

Masc. sg. nom. suh, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain); suy, that very, ii, 4 (magic power, correlative); vii, 8 (time), 13 (fault); ix, 11 (action).

dat. tath, to that, etc., ii, 1 (bis), 7; iii, 5; v, 6; xii, 4, 6 (bis), 11, 4, 5, 24; tath, to that very, xii, 6 (bis), 14.

abl. tami, from that, etc., ii, 7; v, 5; viii, 9; x, 12; agreeing with inan. gen. masc. iii, 9; x, 10 (bis), 4.

pl. nom. tim, those, x, 12 (bis); timay, those very, v, 5. dat. timan, to those, xi, 6.

FEM. sg. nom. sa, that, viii, 7 (thirst); x, 10 (dish of food); sõh, xii, 20 (news); say, that very, ii, 6 (news); viii, 7





(story), 10 (id.), 3 (id.); ix, 4 (prison); xi, 5 (assembling); soy, vii, 16 (separation).

dat. tath jāye, at that place, xii, 15.

abl. tami köli manza, from in that stream, xii, 4, 6; tamiy köli köli, along that very stream, xii, 6; tamiy wati, by that very road, xii, 14, 5.

gen. tami kathi-hondu, of that story, iii, 5.

tŏhĕ, tŏhi, see tsah.

thad or thar, f. the back; sg. obl. thudu or thuru 1 (for thuru 2, see s.v.); sg. abl. thudu-kani (v, 4, bis), thuru-kani (v, 4), (turning herself) backwards (from there).

thodu, adj. erect, upright, standing up, ii, 3; vii, 11; - wothun,

to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

thaharun, to stay in expectation, to await, wait; pres. f. sg. 1, neg. chus-na thaharān, I am not waiting, i.e. I am not going to stay here. I cannot stop here (on account of the evil smell), ii, 4.

tāhkhīth (for tahqīq), adv. of a certainty, certainly, assuredly, x, 12; xi, 13; xii, 3.

 $tahol^u$, m. a groom, x, 5, 12 (quater).

tihondu, tihanza, see tih.

tuhondu, possessive pron. your, ii, 2; xii, 15. Cf. tsah.

thunu, f. fresh butter. With suff. of indef. art. thunud, ix, 4.

thaph, f. a grasp with the hand; sg. abl. thapi-sötiy, merely by means

of the grasp, xii, 12.

- diñ", to seize, take hold of, thaph dits"s, he seized it, viii, 7; ditsun ath thaph, he seized it, he grasped it, xii, 12; - kariiñi, to take hold of; kiirinas thaph, he took hold of her, iii, 4; kiir is thaph shemsheri, he took hold of the sword, iii, 9; kanas kiirunas thaph, he took hold of him by the ear, iii, 9; karüñü gatshi thaph dāmānas, you must seize hold of (her) skirt, v, 9; kürüs-na kösi dāmānas thaph, no one has seized hold of (my) skirt, v, 9; ami kürünas poshākas thaph, he caught hold of him by his garment, viii, 9; tathi karizi thaph, you must take hold of it, xii, 11; thaph karith, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse); athas chuh thaph karith, he is



thawun

holding (his) hand, v, 6; nālas thaph karith, holding him by the neck, vi, 9; chuh thaph karith pyālas, he is holding the cup, viii, 7; — lāyūñū, i.q. — karūñū, v, 9 (poet.).

thür" 1, see thad.

thürü 2, f. a shrub; $p\bar{o}sh\check{e}$ -thürü, a flower-shrub, ii, 3. $th\hat{o}th^u$, adj. beloved, dear, vii, 4; i.q. $t\hat{o}th^u$, q.v.

thöviki, see thawun.

thawun or thāwun (this verb is the equivalent of the Hindī rakhnā), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; viii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), akh bôyu thôwun wazīr, he appointed one brother Vizier, viii, 14.

amanāth thāwun, to place as a deposit, to give in trust, x, 12; thôwun dabövith, to press (into the ground), to hide in the ground, to bury, x, 3; thāwun darwāza, to open a door, viii, 4 (bīs), 11 (bis), 2; thāwun kuluph, to unlock, iii, 8 (bis); thāwun kan, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; thāviv mě-söty salāh, keep an understanding with me, have an intrigue with me, viii, 3.

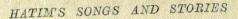
perf. part. m. sg. nom. thow motu, viii, 9.

impve. sg. 2, thāv, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. thāwum, viii, 8, 11; with suff. 3rd pers. sg. gen. thāwus, iii, 5, 9; pl. 2, thöviv, viii, 3; pol. sg. 2, thāvta, ix, 4; with suff. 1st pers. sg. dat. thāvtam, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. thāvtan, ii, 4; pl. 2, thāvtav, ii, 7; fut. with suff. 3rd pers. sg. acc. thövizēn, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. wumāh thāwath, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. thāway darwāza, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. chës-na thāwān, viii, 11.

past masc. sg. $th\delta w^u$, viii, 12; with suff. 2nd pers. sg. ag. $th\delta wuth$, vi, 5; x, 12; with suff. 3rd pers. sg. ag. $th\delta wuth$, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. $th\delta w^u nam$, ix, 4; with same, and





also with suff. 3rd pers. sg. dat. thôw nas, iii, 1; xii, 4, 23 (bis); with same, and also with suff. 3rd pers. pl. dat. thôw nakh, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. thavinas, xii, 9; with suff. 3rd pers. pl. ag. thövikh, x, 12. fem. with suff. 3rd pers. sg. ag., thövan, xii, 25; with same,

and also with suff. 3rd pers.

sg. dat. thüvünas, x, 5, 10; xii, 12; with suff. 3rd pers. pl. ag. thövükh, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. chuwa thôwumotu, x, 12; with suff. 3rd pers. pl. ag. chukh thôwumotu, x, 12;

pl. (without auxiliary) thövimati, x, 12.

Altogether irregular is the peculiar form thövi-ki (xi, 6). This is the m. pl. of the past $th\hat{o}w^u$, with a pleonastic suffix $-k^u$ added. So that we get $th\delta w^u - k^u$, m. pl. nom. $th\delta v^i - k^i$.

tuj", tujyāv, etc., see tulun.

tôku, m. a tray; sg. dat. tökis, viii, 4; tökis-manz, viii, 12.

tökh, m. crushing; sg. abl. töka-sür, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

takhsīr, m. a crime, a fault, viii, 10; x, 12.

tukara, m. a piece, fragment; pl. nom. tukara karani, to break or cut into pieces, viii, 6; shehmāras chuh karān tukara, he cuts the python to pieces, viii, 13.

ti-kyāzi, see tih.

tal, adv. below; tal wasun, to descend, ix, 6; postpos. governing dat., below; athi-tal, below it verily, ii, 3; dārē-tal, under the window, v, 4; latan-tal, under the feet, viii, 7; palangastal, under the bed, viii, 6, 13; x, 7, 8.

tala, postpos. governing abl.; lari-tala, issued from under the side, vii, 7.

táli, postpos. governing abl.; satav zaminav táli, below the seven worlds, iii, 8; tami tali, below it, xii, 14.

talau, interj. O! Ho! v, 5 (addressed by a woman to her husband); x, 1 (addressed by men to men).

těli, adv. then, ii, 3; v, 5, 6 (bis); xii, 3.

tölun, to weigh (something); inf. sg. obl. tölani ay, they came to weigh, ix, 10.







tulun, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; māzas chum tulān, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; nam tulān, to cut (another's) nails, to manicure, v, 6; shēmshēr tuliūn, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; shāph tulun, to raise (i.e. undo) a charm, xii, 15; tulun söty, to carry along with one, xii, 2; wŏth tulūn, to leap, ii, 9.

fut. pass. part. m. sg. gatshi pŏshākh tulun", you must take up the garment, xii, 6; conj. part. tulith, iii, 7; pres. m. sg. 3, tulān chuh, xii, 17; with suff. Ist pers. sg. gen. chum tulān, vii, 14; 1 past m. sg. tul", iii, 1; with suff. 3rd pers. sg. ag. tulun, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. tul"nas, xii, 15; with suff. 3rd pers. pl. ag. tulukh, xii, 2; pl. tul", xii, 9; with suff. 3rd pers. sg. ag. tulin, x, 12; with ditto, and with suff. 3rd pers. sg. ag. tul"nas, v, 6; f. sg. tuj", ii, 9; with suff. 3rd pers. sg. ag. tuj"n, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. tujyāv, xii, 6; with suff. 3rd pers. sg. ag. tujyān, xii, 4.

 $t^a l^{\ddot{u}} r^{\ddot{u}}$, f. a bee; $m\tilde{a}ch - t^a l^{\ddot{u}} r^{\ddot{u}}$, a honey-bee, ix, 1, 3, 4, 5; sg. ag. $-t^a l^a r^i$, ix, 1, 6.

tālav, m. the ceiling of a room; sg. abl. tālawa-kani, down from the ceiling, viii, 6.

tilawôñu, m. an oil-seller, an oilman; sg. voc. tilawāñi, xi, 20.

tam, m. weariness (from walking, travelling, etc.); — dyunu, to cause such weariness, vii, 17.

tàmi, tami, tim, tima, timau, see tih.

tum, you (Hindöstäni), xi, 4.

tamāh, m. longing, longing desire, vii, 26.

timan, see tih.

tamis, see tih.

tamāshě, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. mushtākh tamāshěs-kun, enamoured of the spectacle, iii, 7.

tamaskhurī, f. jesting, joking.

tāmath, adv. so long (of time); tāmath . . . yāmath, so long . . . as, xi, 20.

timav, tamiy, tamiy, timay, timay, see tih.



tan

tān, m. a limb of the body; pl. nom. tān, viii, 7.

tānana, tanana, tanānay, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

 $t\bar{a}\tilde{n}$, adv. and postpos. as far as, up to, as in ot^u - $t\tilde{a}\tilde{n}$, up to there, i.e. by that time, x, 4, 6; az-tāñ, up to to-day, until to-day, x, 7, 8; xii, 20; ter-tan, up to lateness, i.e. during a long time, v, 6; yotu-tan, up to where, i.e. as soon as, xii, 6; yututañ, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in kus-tāñ wopar, someone else, v.14; kyāh-tāñ takhsīr some fault or other, viii, 10.

By itself, $t\tilde{a}\tilde{n}$ is used in the sense of yut^u - $t\tilde{a}\tilde{n}$, abl., xi, 20; xii. 1.

tāph, m. sunshine, i, 11.

tārē, see törü.

tor 1, m. Mount Sinai; sg. abl. tora-petha, from on Mount Sinai, iv, 5.

tor 2, adv. there, x, 3.

tora, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

tūri, adv. there verily, even there, vii, 20; x, 3.

törü, f. delay; sg. abl. tārē (m.c. for tāri), with delay, hence, as adv. confusedly, v, 7.

tūri, see tõr 2.

 $t\bar{u}r^{\bar{u}}$, f. an adze; sg. abl. $t\bar{o}ri$ -dab, the blow of an adze, vii, 18.

türü, f. a tenon (in carpentry), x, 5, 12.

tarbyěth, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

trěh or trih, card. three; trih, x, 1, 12 (as subst.); trih katha, three statements, x, 1; lāl trih, three rubies, x, 12; trih rěth, three months, xii, 6, 11; zanāna trěh, three women, xii, 19 (ter); tithiy trěh, three times as much, xii, 24; pl. dat. trěn rětankyutu kharaj, expenses for three months, xii, 5, 11; yiman zanānan trěn, to these three women, x, 20.

törka-chān, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own

account : sg. dat. -chānas, vii, 17, 20.





trömi, f. a copper dish, or tray, viii, 3 (bis), 11.

tröm^a, f. i.q. trömⁱ, iii, 1.

tārun, to cause to pass over; bāj tārun, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; zadě pānas tārañě, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. tārān, xi, 2; imperf. m. sg. 3, ôsu tārān, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. törinam, vii, 25.

tīrandāz, m. an archer, a bowman; pl. nom. tīrandāz, ii, 7; dat.

tīrandāzan, ii, 7.

trěnaway, card. all three, the three, xii, 25.

taraph, m. a direction; pl. dat. as adv. taraphan, in all directions, xi, 5.

töriph, m. praise: töriph-ĕ-Yūsūph, praise of Joseph, vi, 17.

trapun, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. trop^unas, she shut (the door,—room) against him, viii, 3, 11.

 $tr\bar{e}sh$, f. thirst; $-c\tilde{e}\tilde{n}^u$, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); $-lag\tilde{u}\tilde{n}^u$, thirst to be felt, to become thirsty, viii, 7.

troțu, m. a necklace, xii, 5 (ter); sg. dat. lāl trațis sumbi, rubies

sufficient for a necklace.

trāwun, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

trāwun ārām, to take repose, iii, 3, 7; viii, 5; trāwun kadam, to put forth a step, to step forward, iv, 5; trāwun yěla, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

tshanun trövith, to let drop, throw down, xii, 16, 7; tshunun trövith, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

trāwun kadith, to take off, doff (clothes), xii, 6; trāwun mörith, to kill (= Hindī mār dālnā), x, 8; palang trāwun shīrith, to make ready a bed, x, 7.

fut. pass. part. gatshi kākad trāwun^u, you must throw the paper, xii, 11; conj. part. trövith, ii, 5; viii, 7 (bis); xii,



trĕyum^u

16, 7; pres. part. $tr\bar{a}w\bar{a}n$, xi, 11; perf. part. sg. f. $tr\bar{o}v^a$ - $m\ddot{u}b^a$, x, 8.

impve. sg. 2, trāv, iii, 4; v, 9; pl. 2, trövyuv (for tröviv), x, 5; pol. pl. 2, tröv'tav, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. trāviy, xii, 6; pres. m. sg. 3, chuh trāwān, xii, 2;

imperf. m. sg. 3, ôsu trāwān, i, 5.

past m. sg. $trôw^u$, xii, 7; with emph. y, trôwuy, iv, 5; with suff. 3rd pers. sg. ag. trôwun, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. $trôw^unam$, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. $trôw^unay$, v, 4 (ter); with suff. 3rd pers. pl. ag. trôwukh, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. $trôw^uhas$, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. trövin, iii, 4.

trěyumu, ord. third, viii, 8; m. sg. dat. trěyimis, viii, 8.

f. sg. nom. trěyim^u, xii, 19 (bis); abl. trěyimi laṭi, on the third occasion, viii, 7.

tas, tasondu, see tih.

tasalī, m. satisfaction; — ās-na, satisfaction did not come to him, he did not become satisfied, vi, 16.

tàti, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

tati, adv. from there, thence, iv, 2; vii, 17; there, in that place (for tati), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. y, tatiy, there verily, v, 9.

tōta, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. totas, ii, 9; tōtas-manz, ii, 5, 8; ag. tōtan, ii, 7, 10.

totu, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

tath, tathi, see tih.

tôthu, adj. beloved, iv, 4; i.q. thôthu, q.v.

tithay, adv.; tithay pöth, in that very manner, xii, 22. Cf. tyuth. tāv, m. fever caused by starvation; hence, exhaustion generally as in sapharun tāv, exhaustion of the journey, exhaustion from long travel, xi, 13.

tuwun, to close (the eyes); 2 past f. pl. tuvyēyě achě, he closed his eyes, xii, 22.

tay 1, a pleonastic word put at the end of a line of verse, iv, 1 ff. tay 2, m. authority; — karun, to rule, xi, 3.





tiy, that verily; if that; see tih.

töyiphdar, m. an artizan; pl. dat. -daran, xi, 16 (for genitive).

tayār, adj. ready, complete; — karun, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

 $ty\bar{u}t^u$, adv. so soon; $y\bar{u}t^u$. . . $ty\bar{u}t^u$, as soon as . . . so soon, xii, 2.

tyuth^u, adj. such, of that kind; m. pl. nom. with emph. y, tithiy trěh, three times so many, xii, 24; f. pl. nom. titha, such (women), xii, 19.

tyuth" (with emph. y, tyuthuy) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. tithay. In viii, 7, it means "at that very time".

tyuthu is correlative of yuthu, and tyuthuy of yuthuy.

tsě, see tsah.

tsŏcĕ, see tsötü.

t^ah, thou, ii, 11; iii, 2 (fem.), 9; v, 3, 5, 7, 12; vi, 11; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3; ix, 1 (bis); x, 1, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; t^a-ti, thou also, ix, 6; t^ay, thou verily, i, 10; xii, 15.

sg. acc.-dat. & v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; & -nishĕ, in thy possession, x, 14.

ag. tsě, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun $cy\delta n^u$ is used, q.v. pl. nom. $t\delta h^i$, viii, 3, 5 (ter), 13; xii, 1 (quater). acc.-dat. $t\delta h^i$ -nish, in your possession, x, 5, 12.

ag. tŏhĕ, x, 12.

gen. For this, the possessive pronoun tuhondu is used, q.v. thādun or thādun, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. ösüsan thādān, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. thājyām, I searched (earth and heaven), vii, 26. Cf. thārun.

tshājyām, see tshādun.

thanun or thunun (thanun is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — nöli, to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — sabakas, to put to



a lesson, to teach, v, 6; wŏth tshunüñü, to throw a leap, to leap, ii, 9; iii, 4; — kadith, to drive out, expel, viii, 10; to doff clothes, x, 9; — nahīth, to cancel, xii, 4; — phirith, to put upside down, iii, 5; — trövith, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — tsatith, to tear to pieces, xii, 15.

fut. pass. part. f. sg. $chun\ddot{u}\tilde{n}^{\ddot{u}}$, iii, 4; perf. part. f. sg. neg. $ch\check{e}sna\ thu\tilde{n}^{\ddot{u}}m\ddot{u}t^{\ddot{u}}$ sabakas, I have not been taught, v, 6.

impve. sg. 2, thun, iii, 5; v, 9; pol. sg. 2, thun-ta, x, 4; fut. $than^i zi$, xii, 16.

pres. m. sg. 3, thanān chuh, xii, 17.

past m. sg. tshon^u, xii, 7; with suff. 3rd pers. sg. ag. tshunun, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. tshun^unas, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. tshunukh, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. tshun^uhas, xii, 4; f. sg. with suff. 3rd pers. sg. ag. tshun^un, ii, 9; viii, 10.

past cond. sg. 1, tshunahö, v, 6.

thananāwun (village form for thunanāwun), to cause to be cast; past pl. m. with suff. 3rd pers. sg. ag. thananövin, x, 13.

tshopa, in tshopa karith, having made silence, in silence, xii, 4.

thārun, a dialectic form of thādun, q.v., to search for, seek; pres. m. pl. 3, thārān chih, iii, 3; fut. pl. 1, thārav, xi, 17.

thěta, adj. extinct; nār gŏmot^u thěta, the fire had become extinct, xii, 23.

thôta, m. a stout stick, a club, iii, 1, 2.

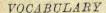
thāwul, a he-goat, iii, 5 (ter).

tshyotu, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. tshětu-han, a little waste food, x, 5.

tsiij", etc., see tsalun.

tsakh, fem. rage; sg. abl. tsakhi-hotu, m. full of rage, vii, 14; tsakhi-nishĕ, from anger, vii, 2.

talun, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8. pres. part. talān, vi, 8; viii, 13; impve. pl. 2, taliv, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.





tsaliv, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, ôsu tsalān, xii, 25.

1 past, m. sg. 3, tolu, ii, 7; vi, 8; pl. 3, toll, viii, 4, 11;

f. sg. 3, tsij^a, ii, 9; v, 5.

2 past, f. sg. 1, tsajyēyes, I (fem.) fled, ix, 4.

perf. f. sg. 3, chếh trujumit u, ix, 1; 2, chế kh trujumit u, ix, 1; pluperf. f. sg. 3, $\ddot{o}s^{\ddot{a}}$ trujumit u, ix, 1.

tsamruw, adj. made of leather, leathern, xii, 16, 7.

tsŏn, see tsōr.

tsündü, f. a blow, a stroke; — $l\bar{a}yii\tilde{n}^{a}$, to strike a blow (with a sword), iii, 5, 6.

tsānun, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. tsōnukh, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. tsōnunam lār, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of atsun, q.v.

 $tsop^u$, m. a bite; pl. nom. $tsap^i$ hěnⁱ, to take bites, to bite repeatedly,

x, 7.

tsŏpôr^u, adv. on all four directions, on all sides, ii, 3, 5; tsŏpörⁱ, id., xii, 21, 4.

tsēr, m. delay; — gatshun, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; tsēr-tāñ, up to lateness, during a long time, v, 6.

tsīri, adv. late, iii, 1.

tsōr, card. four, x, 12 (ter); gay tsōr, they became four, viii, 5; following qualified noun, mahanivi tsōr, four men, x, 5; mārawātal tsōr, four executioners, x, 12; něcivi tsōr, four sons, xii, 1.

Preceding qualified noun, $ts\tilde{o}r\ d\tilde{o}h$, four days, xii, 23; $ts\tilde{o}r\ hath$, four hundred, x, 1 (bis); $ts\tilde{o}r\ katha$ (f.), four statements, x, 6 (ter); $ts\tilde{o}r\ pahar$, four watches, viii, 5; $ts\tilde{o}r\ y\tilde{a}r$, four friends, vii, 5; $ts\tilde{o}r\ z\tilde{a}n^i$, four persons, x, 1 (bis).

pl. dat. mārawātalan tsŏn, to four executioners, x, 5; tsŏn asmānan-pēṭh, on the four heavens, iv, 4; tsŏn zanĕn, to the four persons, viii, 5; x, 5 (bis), 12.

ag. tsōrav zaněv, by four persons, x, 1, 2.

tsūr, m. a thief, x, 12 (ter); xii, 1; löni-tsūr, a fate-thief, a destroyer of good luck, vii, 12.





pl. nom. tūr, viii, 9; xii, 1; ag. tūrav, iii, 3 (bis); tūrau, viii, 9 (bis).

tsūr^ū, f. theft; — karūñ^ū, to do thieving, to be a professional thief, xii, 1; sg. dat. gav tsūri (for tsūrē), he went to steal, xii, 1; ag. tsūri-pöṭhⁱ, like theft, secretly, xii, 6, 7, 17; tsūri-pöṭhin, id., iii, 1.

terôl^u, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. terālěn, v, 7.

tsārun, to pick out, select; past cond. sg. 3, māně tsārihě (for tsārihē), he who might pick out (i.e. explain) the meaning, vi, 14.

torath, (?) f., a leather-cutter (the tool), xi, 14.

 $ts\bar{u}ryum^u$, ord. fourth; m. sg. dat. $ts\bar{u}rimis$, viii, 11 (ter); ag. $ts\bar{u}rim^i$, xii, 1.

tsŏtů, f. a loaf; pl. nom. tsŏcĕ, v, 7 (bis), 8 (bis).

tsāth, m. a pupil; sg. dat. tsātas bāhan hatan-hondu, (a leader) of twelve hundred pupils, v, 1.

tsātahāl, m. a school, viii, 4, 11; abl. -hāla, viii, 4.

tatun, to cut, to tear. satith thanun, to tear (a paper) to pieces, xii, 15; sar (or kala) tatun, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. tas gathi kala (or sar) tatunu, his head should be cut off, viii, 6, 11; pl. tim gathan tatani, they must be cut, v, 4; conj. part. tatith, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. tatanas, they will cut for him, v, 7; do. interrog. tatanasa, v, 7; past m. sg. totu, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. tatinam, ix, 5.

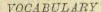
wa, conj. used in the corrupt Arabic phrase, wa-salām, wa-yikrām, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

wŏbāl, f. a guilty condition, blameworthiness; sg. dat. wŏbālī (m.c. for wŏbālī), v, 2.

wuchun, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. wuchunāh korunakh, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, wuchani, in order to see, viii, 7.

impve. pol. sg. 2, wuchta, ix, 4; x, 5; pl. 2, wuchtav,







viii, 1; with suff. 1st pers. sg. acc. wuchitōm, please inspect me, vii, 24; indic. fut. sg. 2, wuchakh, iii, 8.

pres. m. sg. 1, chus wuchān, iii, 8; 2, kyāh chukh wuchān, what dost thou see? iii, 8; 3, chuh wuchān, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; wuchān chuh, iii, 7; xii, 19; with suff. 1st pers. sg. acc. chum wuchān, vii, 18; imperf. m. sg. 3, ôsu wuchān, iii, 1.

past m. sg. wuch", iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. wuchus chëndas, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. wuchun, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. wuchukh, ii, 4; x, 8; xii, 1; ath ölis wuchukh, they looked at that nest, viii, 1; pl. wuch', v, 4; with suff. 1st pers. sg. ag. wuchim, vi, 15; with suff. 3rd pers. sg. ag. wuchin, v, 5; with suff. 3rd pers. pl. ag. wuchikh, v, 9; with ditto, and also suff. 3rd pers. pl. nom. wuch'hakh, they were seen by them, viii, 1.

f. sg. $wuch^{\bar{u}}$, x, 3; with suff. 3rd pers. sg. ag. $wuch^{\bar{u}}n$, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. $wuch^{\bar{u}}kh$, xii, 2; pl. with suff. 1st pers. sg. ag. $wuch^{\bar{u}}m$, vi, 15.

past cond. sg. 1, wuchaha (for -hö, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. wuchahan, I should like to see it, ii, 5; 3, wuchihē, viii, 10.

wad, f. crookedness, v, 1.

wāda, m. (wa'da), a vow. With izāfat, wāda-y-Khŏda, a vow by God; wāday-Khŏdā dyun^u, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

wód, f. the crown of the head; sg. dat. wódi-pěth, on the crown of the head, iii, 1; xi, 12, 6.

woda, adv. from there, xii, 23. Cf. ora, s.v. or.

wadun, to lament, to weep; fut. 1, neg. interrog. wadanā, shall I not weep? vii, 25; pres. f. sg. 1, chěs wadān, ix, 1; imperf. f. sg. 3, ösü wadān, vii, 16; m. pl. 3, wadān ösi, xi, 5.

wodane, erect, standing up, iii, 1, 8; viii, 6; — rōzun, to remain



standing, to stand, xii, 1; yih wuchukh ati wodañe, they saw him standing there, xii, 1.

wāday, see wāda.

Vigiñāh, m. N. of a certain forest goddess; Vigiñāh Nāg, a spring

sacred to her, v, 9 (ter).

Wahab, m. a Musalmān proper name, Wahb. Wahab-Khār, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. Wahab-Khāra, ii, 12; vi, 17.

vih, m. poison; pyōs wölinje vih, poison fell into his heart, i.e. he

became in an agony of pain, v, 6.

wõh, adv. now, iii, 9; i.q. wõñ, q.v. $w\ddot{o}j^{\ddot{u}}$, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

wakth, m. time; sg. abl. ami wakta, at that time, vi, 16.

wokawun, to draw forth, bring out; conj. part. anun wokavith, to draw out (e.g. from a store-room) and bring, vi, 16.

wŏla, see yunu.

wolad, m. offspring, issue, progeny; wolad-i-Adam, a descendant of Adam, iv. 3.

walaikum (borrowed from Arabic), and on you, xii, 26. Cf. wa.

walun, to wrap round anything; tegas walun phamb, to wrap cotton wool round the blade (of a sword), viii, 6, 13; zālas walun, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. walana yunu, ix, 7; pres. m. sg. 3, chuh walan, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. wolun, viii, 6.

wālun (causal of wasun), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; bon walun, id., viii, 1; basta wāliiñi, to bring the skin down, to flay a person alive, viii, 6; kabari wālun, to cause to descend into a tomb, to bury (a dead man), iv, 7; kangañ wālüñi, to cause a comb to descend,

to comb the hair, v. 4.

fut. pass. part. f. sg. wālüñü, viii, 6; conj. part. wölith, vii, 17; n. ag. m. sg. nom. with emph. y, walawunuy, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. wālun, iii, 9; pl. 2, with same suff. wālyūn; indic. fut. pl. 1, wālav, xi, 11; 3, with suff. 1st pers. sg. acc. wālanam, iv, 7; pres. f. sg. 1, ches wālān, v, 4; past m. pl. with suff. 3rd pers. pl. ag. wölikh, viii, 1.

VOCABULARY





wölinj^a, f. the heart, x, 5; sg. dat. wölinjĕ, v, 6; pl. nom. wölinjĕ, viii, 3, 4 (ter), 11 (bis), 2.

wālanay, f. bringing down; humiliation, humbling (a proud person),

vii, 15.

wālawöshⁱ, f. a kind of net made of hair (wāl), for catching birds or animals; sg. dat. (in sense of loc.) -wāshi (poet. for wāshĕ), v, 2.

wumēdwār, adj. hopeful, i, 13.

wumāh, a negative adv. signify "now not", as in wumāh thāwath, now I may not keep thee, how can I keep thee now, ii, 11.

wan, m. a forest, a wood; sg. dat. wanas akis-manz, (she arrived) in a certain forest, ix, 1; abl. wana-manza, from in the forest, ix, 4; gen. wanuk", ix, 1, 3, 5; pl. dat. wanan, ix, 2; path wanan, at the back of the woods, vii, 10.

wān, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. wāna-wān, from shop to shop, i, 2.

won", m. a thing said (properly past part. of wanun); wan' din',

to give sayings, to send messages, xi, 20.

wanun, to say, speak, till; wanun phīrith, to say in reply, to answer, v, 4; wanun pot^u phīrith, id., x, 7.

inf. pyōm wanun, it fell to me to speak, I shall have to speak, xii, 10; abl. ligi wanani, they began to say, x, 1; conj. part. wanith, vi, 16; mŏkalōw ami wanith, she finished telling, ix, 6; perf. part. won moi , a thing said, iv, title; f. wūñ mūts, vii, 30.

impve. sg. 2, wan, ix, 6; xi, 20; wan-sa, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. wanum, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, waniv, kyāh kariv, say ye what ye will do, xii, 1; waniv-sa, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. wanyām, tell ye me, x, 6; pol. sg. 2, wanta, iii, 9; x, 1, 8; wanta-sa, say please, sir, ii, 4; pl. 2, wānⁱtav, viii, 5; x, 1.

fut. sg. 1, wana, xii, 19; with suff. 2nd pers. sg. dat. wanay, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11-; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. wananōwa, (a village form), x, 1 (bis), 2; 3, wani, vii, 20, 6;





with suff. 2nd pers. sg. dat. waniy, iii, 4; pl. 3, wanan, x, 12.

pres. m. sg. 3, (without auxiliary) wanān, v, 2 (to, kun); viii, 1 (bis), 11; ix, 1; wanān chuh, x, 6; with emph. y, chuy wanān, i, 13; vii, 3; with suff. 3rd pers. sg. dat. chus wanān, viii, 7; with suff. 3rd pers. pl. dat. wanān chukh, x, 7; f. sg. 3, chěh wanān, vi, 2; vii, 1, 20, 6; wanān chéh, ix, 6; with emph. y, chèy wanān, vii, 16; with suff. 3rd pers. sg. dat. chès wanān, v, 2; wanān chès, v, 5.

past m. sg. won^u, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. won^umay, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. won^uthakh, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. wonus, said to him, xii, 25; with suff. 3rd pers. sg. ag. wonun, he said, viii, 11; neg. wonun-na, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. won^unas, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. wanⁱmay, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. wiñ th, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. wañĕmōwa (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. wañĕnakh, x, 1; with suff. 2nd pers. pl. ag. wañĕwa, x, 6. past cond. sg. 3, wanihē, vii, 24 (bis).

wŏñ, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. wŏh.

wuñ, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; wuñĕ, now and on, still, still more, x, 1; wuñĕy, i.q. wuñ, viii, 7.

wŏphā, see bē-wŏphā.

wŏphādörī, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

wŏphöyī, see bē-wŏphöyī.

wöphīr, adj. (m.c. for wöphir), abundant, plentiful; töbīr Yūsūphas chuh wöphīr, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

wopar, adj. other; kus-tāñ wopar, someone else, v, 4.

wāra 1, adj. well, safe, in good condition; wāra-kāra, safe and sound, x, 8.





wāra 2, adv. well, thoroughly, properly, vii, 24.

vir, ? gend., a fine (in money); vir hěth, bringing the money (to pay a fine), v, 7.

wör" 1, f. a kind of small earthen pot; pl. nom. wārē, xi, 13.

wör^u 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. wāri and (m.c.) wārē, in the (saffron-) field, v, 7.

virid, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
wöridāth, ? gend. an occurrence, incident; kari amis kēntshāh
wöridāth, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.

warihy, m. a year; pl. nom. warihy, xii, 20.

wŏra-möjä, f. a step-mother, viii, 1, 11; sg. dat. -mājĕ, viii, 11.

wŏra-něcyuvu, a step-son; pl. gen. -něcivěn-hondu, viii, 3.

wartāwun, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (chih) wartāwān, xi, 7.

wārayāh, adj. very much, excessive; wārayāh kāl (viii, 2) or — kālāh (viii, 2), or — kālas (iii, 1), for (during) a very long time.

wöryuv^u, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. wörivis-manz, x, 3.

wŏrüzü, f. the second wife of a widower, — kariiñü, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)

věs, f. a female friend, a female crony, xii, 14; sg. voc. věsī, ix, 1; visiyiy, ix, 11.

wais, f. the age (of a person); sg. dat. hath waisi gav, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.

wosh, m. a sigh, a groan; pl. nom. ôs^u trāwān āh ta wosh, he was emitting sighs and groans, i, 5. This word is more usually written wosh. It is here probably altered to wosh for the sake of rhyme.

wasun, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon



·) wustād

a place), v, 7; wasun bŏn, to descend, get down, viii, 4; xii, 14, 5; tal wasun, to go down below, ix, 6; wāth guryau pĕtha bŏn, they dismounted from the horses, xii, 2; wasith pyon^u, to fall down, tumble down, ii, 3, 6 (= Hindī gir parnā).

inf. sg. obl. log^u wasani, he began to descend, viii, 6; fut. pass. part. f. sg. chěh tal wasiiñ jāy, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. wasith, ii, 3, 6.

impve. pres. sg. 2, was, iii, 5, 9; pl. 2, wasiv, vi, 16; viii, 4; fut. wāsizi, xii, 14; with neg. wāsizi-na, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. wasiy, she will descend

in thy presence, xii, 6.

pres. m. sg. 3, chuh wasān, v, 7; wasān chuh, viii, 13.

past m. sg. 3, $woth^u$, iii, 9; xii, 15; pl. 3, $wath^i$, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, $w\ddot{u}tsh^{\ddot{u}}s$, ix, 4; 3, $w\ddot{u}tsh^{\ddot{u}}$, iii, 2; xii, 7; with emph. y, $w\ddot{u}tsh^{\ddot{u}}y$, v, 9.

wustād, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase dapān wustād, "the teacher says," as in ii, 1, 5, 9, 10, 2, et passim; wustādāh, a certain teacher, i, 13.

wasth, m. an article, a thing; pl. nom. (for acc.) wasth, v, 1.

visiyiy, see věs.

wath, f. a way, a road, a path, v, 9; xii, 14; tath ös^a-na wath, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. wati, (going) by or along a road, v, 7; x, 1; xii, 14, 5; drāv yāra-sanzi wati, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; ada-wati, on half the road, half-way, mid-way, vii, 20; harwati, on every path, ii, 2; wati wati, along the road, vii, 17.

wāth, m. joining, uniting, junction, repairing something broken; wāth karun, to repair, join broken pieces, x, 12 (bis).

woth, f. a leap, jump; — tulüñ^u, to leap, ii, 9 (bis); — tshunüñ^u, id. iii, 4.

woth^u, see wasun. wŏth^u, see wŏthun.



GL

 $\ensuremath{\textit{w\^{a}th}},$ m. a camel ; abl. $\ensuremath{\textit{w\^{a}tha-b\bar{a}r}},$ m. pl. camel-loads, i, 9.

wöthun, to arise, rise, ii, 3; iii, 1, 8 (bis); v, 6, 9; vi, 12, 3; xii, 3, 23; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry); vi, 15 (a famine); (with dat. of person), to rise in reply to a person, to up and answer, viii, 11; xii, 20; phīrith wöthun, having replied to rise, to rise and answer, to up and answer, viii, 6; x, 2, 6; xii, 11; wöthun thod^u, to rise erect, to stand up, ii, 5, 6; v, 6, 9; xii, 14, 5.

conj. part. wŏthith, ii, 3; v, 6; impve. sg. 2, wŏth, iii, 8 (bis); indic. fut. sg. 3, wŏthi, vi, 15; with suff. 2nd pers. sg. dat. wŏthiy thodu, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, woth, ii, 5, 6; v, 9; vi, 12, 3; xii, 3, 15, 23; with suff. 3rd pers. sg. dat. wothus, he up and answered him, viii, 6; x, 2, 6; xii, 21.

f. sg. 3, $w\check{o}th^{\check{a}}$, iii, 1, 3; with suff. 3rd pers. sg. dat. $w\check{o}th^{\check{a}}s$, she up and answered him, viii, 11; xii, 11, 20.

cond. past sg. 3, neg. wöthihë-na thod", he would not have stood up, i.e. he would not have been able to stand up, v, 9. watharun, to spread out; inf. sg. gen. watharunuk" musla, a skin of spreading out, a leather mat, xii, 18 (bis); conj. part. watharith, xii, 21.

watharunu, m. a mat, a carpet, xii, 24.

wötharun, to wipe clean; inf. obl. log^u wötharani, he began to wipe clean, viii, 6; imperf. m. sg. 3, \hat{os}^u wötharān, viii, 6, 13 (bis). $w\bar{a}t^{\bar{u}}j^{\bar{u}}$, see wātul.

wātul, m. a sweeper, a mihtar; sg. ag. wātūl^t, xi, 14; voc. (addressed by his wife) wātal-gānau, O pimp of a mihtar, xi, 15; f. wāt^ūj^ū, a mihtar's wife, sg. dat. wāt^ājĕ, xi, 14; voc. wāt^ājĕ, xi, 15. Cf. māra-wātul.

wŏtamukhi, adv. upside down, v, 9.

wātun, to arrive, come to, come up to, reach, ii, 8; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9; v, 1, 4 (bis), 6, 7, 8, 9, 11; vii, 12, 29; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis); ix, 1 (bis); x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis); to arrive at (a person, dat.), get at (him),



wātun

circumvent (him), xii, 13; to be suitable, to be proper, to be convenable (in this sense, the fut. is used in the sense of the present, like gatshi, see gatshim 1); tse ta ase wāti-na, is not proper for thee and for us, viii, 3, 11; kyāh wāti karun", what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by nish, as in wôtu lālshēnākas-nish, he came to the lapidary, xii, 25; so mē-nish, to me, xii, 22 (bis); wazīras-nish, to the vizier, xii, 5, 10, 3, 9; yāras-nish, to (his) friend, x, 4, 11; zanāni-nish, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in wôtus, he came to him, xii, 10; wöbus, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nomform of the acc. as in $w \hat{o}t^u$ panun^u shěhar, he arrived at his own city, x, 9; $w \hat{o}t^u$ gara, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in $w \hat{o}t^u$ tath $j \bar{a}y \check{e}$, he arrived at that place, xii, 15; or a postposition may be used, as in $w \hat{o}t^u$ shěharas-kun, he arrived at the city, x, 5; or (with manz) chuh wātān bāgas-manz, he arrives in a garden, iii, 7; so janatas-manz, in heaven, xii, 24 (bis); shěharas-manz, in the city, x, 14; xii, 2; wanas-manz, in a forest, ix, 1; or (with pěth) $w \hat{o}t^u$ nāgas pěth, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word shěhar, a city, may be used either by itself or with kun or with manz.

inf. obl. log^u wātani, he began to arrive, viii, 6; fut. past' part. m. sg. nom. $gotsh^u$ wātun^u, v, 7; gatshi wātun^u, xii, 22 (bis); perf. part. m. sg. nom. $w \delta t^u mot^u$, xii, 22; conj. part. $w \delta t t t h$, vii, 12; xii, 18.

fut. sg. 1, wāta, xii, 24; 2, wātakh, xii, 16, 24; 3, wāti, iii, 9; viii, 6, 8, 11; xii, 15; neg. wāti-na, viii, 3, 11; pres. m. sg. 2 neg. chukh-na wātān, xii, 13; 3, chuh wātān, iii, 7.

past m. sg. 3, $w \delta t^u$, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. $w \delta t u s$,





wazir

xii, 10; pl. wötⁱ, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, $w\ddot{o}t\dot{s}^{\dot{u}}$, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. $w\ddot{o}t\dot{s}^{\dot{u}}s$, ix, 1; xii, 15.

fut. perf. m. sg. 3, āsi wôtumotu, vii, 29.

3 past m. sg. 3, wātsāv, iii, 3.

wātanāwun, to cause to arrive; fut. pl. 3, wātanāwan, v, 9; past m. sg. with suff. 3rd pers. sg. ag. wātanôwun, iii, 9; viii, 9 (bis); f. sg. with same suff. wātanôwⁱⁱn, v, 10.

wātawun^u, n. ag. of wātun, one who arrives, with emph. y, as adv. wātawunuy, immediately on arriving, xii, 15.

wötsü, see wātun.

wötshü, see wöthun.

wiitsh^ü, see wasun.

wutsha-prang, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

wötsüs, wātsāv, see wātun.

wawun, to sow; past m. pl. with suff. 1st pers. sg. ag. wawim, ix, 9.

vyūr^u, m. flower-nectar; with suff. of indef. art. vyūr^uāh, a little nectar, a drop of nectar, ix, 2.

wāz, m. a sermon (Musalmān); pl. nom. (for acc.) wāz, xii, 1.

viz, f. a time, a season; abl. harda-vizi, in the autumn season, ix, 8. wuzun, to awake, be awakened, aroused; past f. sg. 3, wuz^a, viii, 11; with suff. 3rd pers. sg. dat. wuz^as, viii, 11. In both cases of an evil desire.

wazīr, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. wazīras, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (nish), 10 (nish), 3 (nish), 9, 9 (nish); ag. wazīran, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. wazīrasandi gari, in the vizier's house, xii, 4, 5; voc. ay wazīra (addressed by a subordinate), xii, 4; wazīra (ditto), xii, 13; ha wazīra (ditto), xii, 19; hā wazīra (ditto), xii, 10; hā wazīrō (addressed by a superior), ii, 4; pl. nom. wazīr, viii, 1, 2; dat. wazīran, viii, 4; ag. wazīrau, vi, 16; viii, 2.



wazīrī, f. the post or office of a vizier, viziership, xii, 26.

 $y\bar{a}$, conjunct. or, ii, 12; viii, 1; $y\bar{a}$. . . $y\bar{a}$, either . . . or, x, 3, 7; xii, 9.

yi 1 (izāfat), see ĕ, i, y.

y (izāfat), see ě, i, y.

yi 2, yī, see yih 1.

Yiblīs, m. Iblīs, Satan, the Devil, iv, 2.

Yibrāhim, Abraham (the Patriarch), iv, 6.

yād, m. memory, remembrance; yād-i-Alāh, memory of God, i, 7; nās'yĕth yād hĕth, keeping the advice in mind, xii, 17; yād pāwun, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; yād pyon", memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; amis dôd" ôs" pĕmot" yād, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; chus pĕwān nayistān yād, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

yěd, f. the belly; with suff. of indef. art. yědāh, ix, 7.

yīdam, m. (corruption of the Sanskrit idam), this (world), vii, 6.

yid kāh, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

yĕg-jāh, see yĕkh-jāh.

*yih 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See noth or neth.

ANIMATE. Subst. Masc. sg. nom. yih, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; yuh (for yihu), he, xii, 5; yüh, this, ii, 9; x, 12; with emph. y, yihuy, he verily, x, 7; xii, 15; yöhay, him verily (nom. form of acc.), x, 8; yuhuy, x, 1; yi-ti, this one also, x, 8.

pl. nom. yim, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. yiman, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of



gen., of them, viii, 1, 4, 11, 12; with emph. y, yiman'y, to them verily, vii, 20; viii, 13.

ag.-abl. yimau, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; yimav, v, 8; viii, 11; x, 6, 12; yimov, x, 1; with emph. y, yimaviy syodu, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) yihünzü, of these (birds, masc.), viii, 1.

FEM. sg. nom. yih, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. y, yihay, she verily, xii, 20. pl. dat. yiman pata, after them, xii, 7.

ag. with emph. y, yimavay, by them verily, iii, 7.

ADJ. MASC. sg. nom. yih, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; yüh, in yus yüh wazır ôsu, he who was this vizier, ii, 11.

dat. yimis, to this, iii, 8; x, 5.

ag. yim^i , by this, x, 2, 12.

pl. nom. yim, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. yiman, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. yimau, by these, v, 7; viii, 3, 9; yimav, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. yih, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. yima, these, iii, 8.

dat. yiman, to these, xii, 11, 4, 9, 20.

INANIMATE. Subst. Masc. sg. nom. yih, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. y, yī, this indeed, vi, 8; yihuy, this verily, viii, 10 (bis); yiy, this very thing, viii, 1; this verily, ii, 5; yīy, this verily, vii, 24; iii, 9; with conj. ay, if, yiy, if this, iii, 4 (bis), 9.

dat. yith, to this, v, 1, 6; viii, 9; xii, 21.



pl. nom. yim, these (referring to masc. inan. things), x, 2, 12; yima (referring to fem. inan. things), viii, 4.

Adj. sg. nom. yih, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. y, yihōy, verily this, v, 10; yuhay, this very, xi, 2.

dat. yith, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. yimi, from this, viii, 4, 11.

pl. nom. yim, these (masc. things), v, 12; x, 12; xii, 6; yima, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. y, yimay (fem.), these very, xii, 3, 23.

dat. yiman, to these, x, 5.

It will be observed that when emph. y is added to yih, the word takes several varying forms. As occurring in these tales they are as follows: yihuy (an. m. and inan.), yihay (an. f.), yihōy (inan.), yuhuy (an. m.), yŏhay (an. m.), yuhay (inan.), yiy (inan.), yōy (inan.).

- yih 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—
 - (a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.
 - (b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun tih, q.v., as in—

- (a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.
- (b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of yih 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun ath, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.





SI

In vi, 14, the antecedent is the genitive of the interrogative pronoun $ky\bar{a}h$, i.e. $kamyuk^u$, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, yus suh tōta ôsu, yūh ôsu phakīras nishē, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so yus yūh wazīr ôsu, suh chuh hāpatasmanz, he who was the vizier, he is (now) in the bear, ii, 11; yus yīh pātashāha-sondu moru ôsu, yūh trôwun, that which was the body of the king, that he abandoned, ii, 10; yĕsa yīh Lālmāl Parī ösü, tas dyutun rukhsath, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; yĕsa yīh pata iiñūn zīnith, sa thövūn pānas, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, suh lāl, yus tujyān, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form yus, because the antecedent correlative, suh, is an adjective. The inanimate substantival form would be yih. Similarly, yih panunu saphar, yus nöyidan ôsu pēsh onumotu, this (yih) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—ANIMATE. Subst. Masc. sg. nom. yus, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); yus-akhāh, whoever, viii, 6, 8, 11.

dat. yĕs, ii, 8, 9; vi, 16; vii, 1, 29, 30. ag. yĕm⁴, xii, 7.

pl. nom. yim, ii, 9; xi, 8.



ag. yimav, xi, 3.

FEM. sg. nom. yěsa, x, 6; xii, 20, 5.

dat. yes, xii, 15.

Adj. Masc. sg. nom. yus, ii, 9, 11; x, 12; xii, 25.

FEM. sg. nom. yĕsa, x, 1; xii, 25.

INANIMATE. Subst. sg. nom. yih, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. y, yiy, what verily, xi, 1; yih-këntshāh, whatever, iii, 1, 8 (ter); v, 8.

dat. yĕth, x, 7, 10.

abl. yĕmi, xii, 11.

pl. nom. (masc.) yim, v, 5; x, 5.

ADJ. sg. nom. yus, ii, 4, 10; vi, 14; xii, 4, 25.

abl. yĕmi sātay, at what time verily, vii, 8.

pl. nom. (masc.) yim, ix, 9.

yuh, yith, see yih 1.

yihünzü, see yih 1.

yihay, yihōy, yihuy, yŏhay, yuhay, yuhuy, see yih 1.

yikh, see yun".

yěkh-jāh, adv. in one place, (of two persons) together, x, 12; yěg-jāh, id., ii, 4.

yikrām, in wa-salām wa-yikrām, interj. (may) both the peace and

respect (be on you) (corrupt Arabic), x, 14.

yěl, m. pulling (with the arms), restraint; abl. yěla trāwun, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

yěli, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22. In v, 8, "when "is used in the sense of "if".

yĕmi, yĕmi, see yih 2.

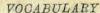
yim 1, yima, yimau, yimi, yimi, see yih 1.

yim 2, see yih 2.

yimahö, see yun^u.

yimāmath, ? gender, the office of a leader of prayers in a mosque, böh kara yimāmath, I shall act as prayer-leader in a mosque, I shall adopt the profession of such a leader, xii, 1.

yiman, yiman^uy, yimis, see yih 1.





yāmath, adv. as long as, tāmath . . . yāmath, so long . . . as, xi. 20.

yimav 1, yimōv, yimavüy, see yih 1.

yimav 2, see yih 2.

yimawa, see yunu.

yimay, see yih 1.

yimōy, see yunu.

yina, conj. that not. karay akh kath, yina-sa kath karakh, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

yini, see yunu.

yun^u, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis,) 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

āv armān, longing came (to the king), i.e. he felt longing, iii. 9: bāgāni uunu, to come by (one's) share, to obtain on 's share allotted by fate, to receive one's fated portion, ix, 4; brūha yunu, to come in front, to be seen in front of a person, to come into sight, x, 1; bǒy yiñi, a smell to come, a smell to be perceived, xii, 15; gara panunu yunu, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; lārān yunu, to come running, viii, 6; něndar yiñu, sleep to come, v, 6 (bis); āv tsūrimis zāni-sondu pahar, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; phakh chus yiwan, a stink comes from it, i.e. it stinks, ii, 4; rāth āyĕ, night came, x, 5; subuh logu yini, morning began to come, x, 8; so subuh āv, morning came, xii, 9; tasalī ās-na, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; äyĕ zabān, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have heth yunu, having taken to come, i.e. to bring, to take with one (Hindi le ānā), iii, 1; viii, 6; xii, 2, 5, 11, 2; nīrith yunu, to come forth, xii, 12; phīrith yunu, to come back, to return, v, 1, 4, 10 (bis).



GL

With the abl. of the infinitive of another verb yun^u forms a passive, as in k^a nana yun^u , to be sold, vii, 26; walana yun^u , to become wrapped up, ix, 7. The passive of $b\bar{o}zun$, to hear, $b\bar{o}zana\ yun^u$, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. mě na bani yun^u, to come will not be possible for me, i.e. I shall not be able to come, x, 3; tě gatshi yun^u, thou must come, xii, 7; tuhond^u gatshi yun^u, you must come, xii, 15; abl. subuh log^u yini, morning began to come, x, 8; fut. pass. part. f. hěts^ūnas yiñ^ū něnd^ar, sleep began to come to him, v, 6; perf. part. m. sg. āmot^u, come (H. āyā huā), viii, 6.

impve. sg. 2 (irreg.) wŏla, v, 5; x, 5, 12; pol. sg. 2, yita, with emph. y, yitay, ix, 1; with suff. 1st pers. sg. dat. yitam, please come to me, vi, 2.

fut. sg. 1, yima, with suff. 2nd pers. pl. dat. yimawa, I will come to you, xii, 1; 2, with neg. interrog. yikh-nā, wilt thou not come? vi, 2; 3, yiyi, xii, 16; with suff. 2nd pers. sg. dat. yiyiy, will come to thee, v, 6 (bis); xii, 6; pl. 1, yimaw, with suff. 2nd pers. sg. dat. yimāy, we shall come to thee, v, 10; 3, yin, with suff. 2nd pers. sg. dat. yinay, they will come before thee, xii, 6.

pres. m. sg. 3, chuh yiwān, xii, 3; yiwān chuh, v, 5; xii, 4; neg. yiwān chuna, xii, 22; with suff. 3rd pers. sg. abl. chus yiwān, is coming from it, ii, 4; pl. 2, chiwa yiwān, viii, 5; f. sg. 3, chěh yiwān, xii, 15; with suff. 3rd pers. sg. dat. and neg. chěs-na yiwān, v, 6; imperf. f. pl. 3 (auxiliary omitted) yiwān, vi, 15.

1 past m. sg. 1, $\bar{a}s$, x, 12; 2 (with vocative suff. \bar{o}) $\bar{a}kh\bar{o}$, ii, 2; 3, $\bar{a}v$, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. $\bar{a}m$, viii, 13; with suff. 2nd pers. sg. dat. $\hat{o}y$, x, 4; xii, 3; irreg. with neg. interrog. $\bar{a}y$ - $n\bar{a}$, did there not come to thee? ix, 3; with suff. 3rd pers.



sg. dat. $\bar{a}s$, viii, 7 (bis); x, 4; with neg. $\bar{a}s$ -na, vi, 16; x, 4; with suff. 3rd pers. pl. dat. $\bar{a}kh$, x, 1 (bis).

pl. 1, $\bar{a}y$, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, $\bar{a}y$, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. $\bar{a}m$, viii, 3, 11.

fem. sg. 1, āyĕs, ix, 4; 2, āyĕkh, iii, 1; 3, āyĕ, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. āyĕ-na, v, 6; with neg. interrog, ix, 3; with suff. 1st pers. sg. dat. āyĕm, v, 5; pl. 3, āyĕ, xii, 7.

3 past m. sg. 3, $\bar{a}y\bar{a}v$, with suff. 1st pers. sg. dat. $\bar{a}y\bar{a}m$, iii, 3.

perf. m. sg. 3, $\bar{a}mot^u$ (without auxiliary), v, 11; chuh $\bar{a}mot^u$, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. chey $\bar{a}m\ddot{u}t^{\ddot{u}}$, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. $\hat{o}sum\ \bar{a}mot^u$, iii, 1; fut. perf. m. sg. 3, $m\ddot{a}\ \bar{a}si\ \bar{a}mot^u$, I wonder if he has come, xii, 23.

cond. past sg. 1, yimahö, x, 3.

yěngur, charcoal, pl. nom. yěngar, xi, 17.

yinsān, m. a human being, a man, x, 7; xii, 7; $hyuh^u$, like a human being, x, 7 (bis); fem. $-hish^u$, x, 7.

yinsāph, m. compassion, — gös (viii, 4) or dilas yinsāph pyös (viii, 11), he felt compassion.

yinay, see yunu.

yāñ, adv. as soon as, xii, 15.

yiñ", see yun".

yěňěwôl^u, m. the bridegroom's party in a marriage festival; hence,
a marriage festival (from the bride's point of view), xii, 15;
karun, to hold a marriage festival, xii, 17, 18.

yipori, adv. in this direction, v, 4. Cf. apori.

yār, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. yāras, x, 4, 11; ag. yāran, x, 4 (bis), 11; gen. yāra-sond", x, 4, 11; yāra-sanzi wati, on the friend's road, on the road to (his) friend, x, 4; voc. yāra, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. yār, iv, 7; v, 9; vii, 5.

 $y\ddot{o}r$, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4. $y\ddot{o}ra$ 1, adv. hence, from this place, v, 8.

yōra 2, rel. adv. whence, from what place (with tōra as correlative), i, 6.



yūri

yūrⁱ, adv. emph. form of yōr, even here, hither; diyiv yūrⁱ, give ye (them) even here, produce them. x, 12; wölinj^ū gatshēs yūrⁱ aniiñ^ū, bring his heart here (hither), x, 5; an kākad yūrⁱ, bring the paper here (hither), xii, 15; cyôn^u gatshi wātun^u yūrⁱ, you must come here (hither), xii, 23; sg. gen. yūrⁱ-hond^u wŏla, come here! v, 5.

Yārkand, m. the town of Yarkand, in Central Asia, xi, 1, etc.

yīran, f. an anvil, xi, 16.

Yīrān, m. Iran, Persia, ii, 1.

yĕs, yĕsa, yus, see yih 2.

Yīsāh, m. Jesus, iv, 4.

Yūsūph, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. yūsūphas, vi, 14, 16; ag. yūsūphan, vi, 15 (bis); gen. yūsūpha-sondu, vi, 10.

yĕti, adv. where, in the place which, viii, 11; x, 7.

yitⁱ, adv. here, xii, 18; yitⁱ-kyāh, . . . àtⁱ-kyāh, here you see on the one hand . . . there you see on the other hand, viii, 13; yitⁱ-kyāh . . . yitⁱ-kyāh, here you see . . . and here you see, x, 12.

yiti, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. yityuku, m. sg. dat. yitikis pātashēhas-nishē, to the king of this place, x, 1.

yi-ti, see yih 1.

yot^u, adv. where; yot^u-tāñ, up to which place, i.e. until, as soon as, xii, 6. Cf. yotāñ.

 yut^u 1, adj. this much, with emph. y, yutuy, xi, 20. This word is usually spelt $y\bar{u}t^u$.

yut^u 2, adv. yut^u-tāñ, up to here, i.e. in the meantime, v, 7. Cf. yutāñ.

yūtu, adv. yūtu. . . . tyūtu, as soon as . . . so soon, xii, 2.

yěth, see yih 2.

yith, see yih 1.

yith-nay, conj. so that not, in order that not, ix, 12.

yětha, adv. how, in the manner which; with emph. y, yěthay pöth, in what very manner, exactly as, xii, 2.

yitha, adv. thus, in this manner; with emph. y, yithay pothin, in this very manner, viii, 3.

yuthu, adj. and adv. as, of what kind, xii, 24 (correlative tyuthu);





with emph. y, yuthuy, as verily, even as, exactly as (correl. tyuthuy), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. tyuthuy).

yitam, see yunu.

yotāñ, adv. until, (contraction of yotu-tāň, see yotu), v, 10.

yutā \tilde{n} , adv. in the meantime, (contraction of yut u -tā \tilde{n} , see yut u), v, 5.

yitay, see yunu.

yĕtàti, adv. where, in the place where, xii, 6.

yutuy, see yutu 1.

yütsü, adj. much, very, yütsü-kôlu, for a long time, ii, 4.

yiwān, see yunu.

yiy 1, yīy, see yih 1.

yiy 2, see yih 2.

yiyi, yiyiy, see yunu.

zabān, f. tongue, speech, language; — karūñū, to say a thing; hence, to promise, x, 8; — āyĕ, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. zaböñū, by word of mouth, xii, 16.

zab^ar, adj. superior, excellent, vii, 8, 28; — gav, it became excellent, as an interj. all right! xii, 15.

zacĕ, see zütü.

zāda, m. at end of compound, a son; ôkhun-zāda, the son of a religious teacher, xii, 2; sg. dat. ôkhun-zādas, xii, 2; pātashāh-zāda, a king's son, a prince, sg. dat. -zādas, viii, 5; pl. nom. -zāda, viii, 3 (bis), 11 (ter); dat. -zādan, viii, 4 (bis) 11 (bis); gen. -zādan-hondu, viii, 4; shāh-zāda, a prince; sg. dat. -zādas, viii, 13; pl. nom. -zāda, viii, 5, 11 (bis), 3.

zod^u, m. a hole; f. zid^ü (pl. nom. zadě), a small hole, vii, 25. zid, m. hatred; amis ôs^u zid Yūsūpha-sond^u, he hated Joseph, vi, 10. zāgun, to watch for, to be wide awake and on the alert; imperf.

m. sg. 3, with suff. 3rd pers. sg. dat. ôsus dagāy zāgān dādkhāh, disloyalty, (like) a petitioner, was watching in him, ii, 5.

z^ah, card. two, viii, 8, 11; following noun qualified, bacĕ z^ah, two young ones, viii, 1; böyⁱ-bārānⁱ z^ah, two brothers, viii, 5; bötsⁱⁱ z^ah, the two members of a family, husband and wife, v, 9, 10; viii, 1; gabar z^ah, two sons, viii, 1; guli z^ah, the two





fore-arms, v, 9; $g\ddot{o}l\bar{a}m z^a h$, two servants, viii, 5; $gur^i z^a h$, two horses, xii, 1; $h\bar{u}n^i z^a h$, two dogs, viii, 4, 12 (bis), 3; $k\ddot{o}d^{i}z^{a}h$, two prisoners, v, 9; $l\ddot{a}l$ chis $z^{a}h$, he has two rubies. xii, 3; něcivi zah, two sons, viii, 11; pātashāh-zāda zah, two princes, viii, 3 (bis), 11; rīnzi zah, two balls, v, 3, 4 (bis), 5; shāh-zāda zah, two princes, viii, 11; wölinje zah, two hearts. viii, 3, 4 (ter), 11, 2; yim zah, these two, viii, 5.

Preceding noun qualified, z^ah ködⁱ, two prisoners, v. 8: zah katha, two statements, x, 1, 4.

sg. abl. doyi lati, on two occasions, viii, 7.

pl. dat. don, viii, 11; following noun qualified, bāyen don, to the two brothers, xii, 15; pātashāh-zādan dŏn, to the two princes, viii, 11; yiman don pātashöhiyen kitsii, for the kingdoms of these two, x, 11; zanānan don, to two women, xii, 11, 4; preceding qualified noun, don batan, to the husband and wife (see böts z^ah , ab.), viii, 1, 6.

pl. gen. pātashāh-zādan dŏn-hanza, of the two princes. viii, 4; yiman don-handi-khota, than these two, xii, 19.

pl. ag. bāranyau dŏyau, by the two brothers, viii, 3; ködyau doyav, by the two prisoners, v, 7; yimav doyav, by these two. iii, 1; x, 5; doyau batsau, by the husband and wife, viii, 2, 5.

zāh, adv. ever, at any time; na zāh, never, xi, 14.

zahar, m. poison, viii, 6, 7, 13 (bis); pātashēhas khot^u zahar, poison rose to the king, i.e. he became enraged, viii, 7.

 $z^a l$, m. scratching (with the nails); with suff. of indef. art. $z^a l \bar{a} - z^a l \bar{a}$. a continuous scratching, xii, 17.

zāl, m. a net; with suff. of indef. art. zālāh lāyun, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. zālas, i, 6; zālas walana yun". to be caught in a net, ix, 7.

Zalīkhā, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

zalīl, adj. brought low, humbled, i, 4.

zulm, m. tyranny; - karun, to do tyranny, ix, 1; mě chuh zulm gŏmot^u, tyranny has been done to me, ix, 1 (bis), 6.

zālun, to set on fire, to kindle, to burn; conj. part. zölith, iii, 1; fut. sg. 1, zāla, iii, 4 (bis); past m. sg. zôlu, iii, 4; with suff. 3rd pers. pl. ag. zôlukh, ii, 12; iii, 4.



GL

zima, m. responsibility; zima karun, to make a responsibility; ton zanën karin zima tsor pahar, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; zima hyon", to take responsibility, i.e. to confess, admit, yih chës-na hëvan zima këh, she does not admit anything, xii, 15; zima khālun, to cause a responsibility, to mount; khôl"nas zima takhsīr, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; zima khasun responsibility to mount; kaīsi chuna khasān zima, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

zŏmba, m. a Yak; pl. nom. zŏmba, xi, 6.

zamīn, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. mājě-zamīni, in mother earth, ix, 9; pl. abl. satav zamīnav tālⁱ, below the seven worlds, iii, 8.

zan, f. a woman; marda-zan, man or woman, vii, 23; makh^ar-i-zan, the coquetry of a woman, x, 13.

zān, f. knowledge, understanding, vii, 29; gör-zān, adj. ignorant, vii, 27; xi, 5.

zīn, m. a saddle; gur^u zīn karith, a horse ready saddled, iii, 8; pl. nom. zacē-zīn, rag-saddles, saddles made of rags, xi, 9.

zon^u, m. a man, a male person; kunuy zon^u, only one person; gav kunuy zon^u, he went alone; sg. gen. $z\dot{a}n^{i}$ -sond^u, viii, 11; pl. nom. $z\dot{a}n^{i}$, x, 1; dat. $zan\check{e}n$, viii, 5; x, 5, 6, 12 (bis); ag. $zan\check{e}v$, x, 1, 2. Cf. $z\ddot{u}\tilde{n}^{u}$.

zūn, f. moonlight; zūna-dab, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. -dabi, -pěth, on the roof-bungalow, viii, 1.

zinda, adj. living, alive, ii, 3; with emph. y, zinday, x, 8 (bis). zanq, f. the leg, ii, 11.

zanāna, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. zanānā, x, 5; xii,



zānun

4, 10; zanānāh, iii, 4; zanānā akh, x, 5; sg. dat. zanāni, iii, 4, 9; v, 4; x, 5; xii, 4; ag. zanāni, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. zanāni-handis, x, 5; pl. nom. zanāna, xii, 19 (ter).; with emph. y, zanānay, only women, v, 12; dat. zanānan, ii, 1; xi, 7; xii, 11, 4, 20.

zānun, to know; to know how, x, 12; xi, 8, 15; impve. sg. 2, zān, i, 12; tsah zān ta yih zān, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) kuwa zāna, how do I know, v, 9; with neg. interrog. zāna-nā, do I not know? i.e. of course I know, x, 12; 2, zānakh karith, thou wilt know how to make, x, 12; 3, zāni, vi, 14; vii, 27, 8, 9, 30; pl. 1, às na zānav, we do not know how (sc. to work), xi, 15; 3, yim na zānan, who do not know how (sc. to make a certain sound), xi, 8.

zēnun, to conquer (xi, title); to win (x, 1, 6, 7); zēnān anun, to conquer (a country), xi, 1, 2, etc.; zīnith anun, to capture (a person), xii, 25; inf. obl. (inf. of purpose) zēnani, xi, title; conj. part. zīnith, xii, 25; pres. part. zēnān, xi, 1, 2, etc.; fut. sg. 3, zēni, x, 1, 6; pl. 3, zēnan, x, 7.

zinis, see zyunu.

züñ^u, f. a female person, a woman, xii, 7, 15; pl. nom. zañĕ, xii,
6, 7; dat. zañĕn zĕṭh^u, the eldest of the females, xii, 6. Cf. zon^u, of which this is the fem.

zār, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. zār, iv, 1; zāra-pār, m. ejaculatory prayers, ix, 1;
x, 5 (bis); zāra-pāra, m. entreaty, coaxing request, ii, 3, 5.

zōr, m. force; — karun, to use (moral) force, to insist, viii, 2; xii, 15.

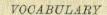
 $z\bar{\imath}r^{\bar{\imath}}$, f. a push, shove, nudge; $-di\tilde{n}^{\bar{\imath}}$, to push, etc., x, 7 (bis).

zargar, m. a goldsmith; zargar-něcyuvāh, a young goldsmith, v, 2. zāra-pār, zāra-pāra, see zār.

zōrāwār, adj. powerful, mighty, xi, 2.

zuryāth (for zurrīyat), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

zāsanuy, a word used by Hātim in i, 12, but the meaning of which





is unknown to him; he gives it as part of the traditional text, a variant reading is the āsunuy.

züţ^ū, f. a rag; sg. dat. zacĕ-zīn, rag-saddles, saddles made of rags, xi, 9.

 $z\bar{a}th$, f. a race, tribe, caste; $d\check{e}wa-z\bar{a}th$, of demon race, xii, 16. $z\check{e}th^{\ddot{u}}$, see $zyuth^{\dot{u}}$.

 $z\bar{\imath}th^{i}$, see $zy\bar{\imath}th^{u}$.

zuv, m. the soul, ii, 4.

zyun^u, m. firewood, ii, 12; xi, 7; xii, 20, 1, 4 (bis); sg. dat. zinis, xii, 21, 2, 4.

ziyāphath, f. a feast, a dinner-party, x, 4, 11; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10; with suff. of indef. art. ziyāphathā, x, 5.

zyuth", adj. old, elder, eldest; m. the head or superior of a guild of artizans, v, 1; m. sg. dat. zithis-hihis, to the elder (of two brothers) (cf. hyuh"), viii, 5; f. sg. nom. zěth", the eldest (sister), xii, 6.

zyūṭh^u, adj. long; m. pl. nom. zīṭhⁱ atha dārānⁱ, to stretch out the arms, vii, 25.



APPENDIX I

INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GÖVINDA KAULA'S TEXT

Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Gövinda Kaula's text. The order of words is the same as that employed in the Vocabulary.

a (ĕ), x, 4. a (i), xi, 4. ai (ay), x, 3; xii, 4. ai (ay), viii, 11. ai (ay), viii, 6, 8. $\tilde{a}i(\tilde{a}y), v, 9.$ au (caret), vii, 13. $\bar{a}y$ ($\bar{a}v$), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4. i (ĕ), vi, 17; x, 4 (2). i (i), x, 13; xii, 10, 5, 7, 9 (3). o (ō), vii, 26. $\bar{a}b$ ($\bar{a}b$), v, 4 (4); viii, 7 (2). $\bar{a}b^a$ ($\bar{a}ba$), viii, 7 (2); x, 5. ibrāhim (yibrāhim), iv, 6. ābas (ābas), viii, 7. ābtar (abtar), vi, 12. ach (achě), xii, 22. achan (achĕn), v, 11. ad (ada), vii, 20. ada (ada), viii, 10. ada (ada), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.

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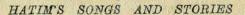
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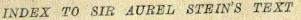






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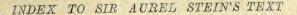
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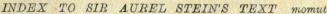
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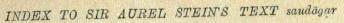
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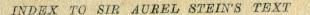
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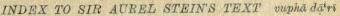
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yāras (yāras), x, 11. yāras (yāras), x, 4. yärasund (yära-sond u), x, 4, 11. yārisanzi (yāra-sanzi), x, 4. $y\bar{u}r^y$ $(y\bar{u}r^i)$, x, 12; xii, 23. yūry (yūri), xii, 15. yas (yĕs), ii, 8, 9; vi, 16; vii, 1, 29, 30; xii, 15. yasa (yĕsa), xii, 20. yesa (yĕsa), x, 1; xii, 25 (2). yis (yus), xii, 4. yisu (yih suh), x, 1. yus (yus), ii, 4, 7 (2), 8, 9, 10, 1 (2); v, 9; vi, 14 (2); vii, 29; viii, 6, 8; x, 1, 12 (3); xii, 4, 25. yüs (yus), viii, 11; x, 6; xii, 25. yüsuf (yüsüph), vi, 1, 8. yūsūf (yūsūph), vi, 8, 10, 1, 4, 5, 6 (2), 7. yūsūfa (yūsūpha), vi, 10. yusüfan (yüsüphan), vi, 15 (2), 6. yusūfas (yūsūphas), vi, 16. yūsufas (yūsūphas), vi, 14. yasina (yĕsa na), x, 6. yat (yěth), x, 7, 10. yat (yith), iii, 8; v, 1, 9; viii, 9; x, 5, 12. yat, see vasyat, iii, 9. yat (yith), iii, 5. yāt, see zur yāt, vii, 8. yati (yěti), x, 7. yet (yith), iii, 8. yeti (yĕti), viii, 11. yeti (yiti), xii, 18. yeti (yiti), v, 8 (2). yi tai (yitay), ix, 1. yi ti (yi-ti), x, 8. yiti (yiti), v, 5. yūt (yūtu), xii, 2. yath (yith), xii, 21. yitha (yětha), xii, 22.

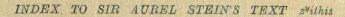




yūth (yuthu), xii, 24. yiithuy (yuthuy), v, 6; viii, 7; xii, 15. yeti kis (yitikis), x, 1. yitam (yitam), vi, 2. yit^a nai (yith-nay), ix, 12. yutāny (yut u -tān), v, 7. yutāny (yutān), v, 5. yu täñy (yotāñ), v, 10. ye ta't' (yĕtat'), xii, 6. yuttāny (yotu-tān), xii, 6. ya^{it^y} (yiti), x, 12. $ye^{i}ty$ (yit^{i}), x, 12. yütuy (yutuy), xi, 20. yitsa (yütsa), ii, 4. yetsana ha (yith tshunahö), v, 6. yivān (yiwān), ii, 4; v, 5, 6; vi, 15; viii, 5; xii, 3, 4, 15, 22. yivan (caret), vi, 15. yi^y (yiy), ii, 5. yey (yiy), iii, 4 (2), 9. yey, see vana yey, i, 12. yiy (yih), x, 7. yiy (yiy), viii, 1. yiy (yīy), vii, 24. yry (caret), xu, 13. yiy, see gumarā yiy, vii, 12. yiye (yıyı), xii, 16. yiye, see gadoi yiye, x, 2. yeyiy (yiyiy), v, 6. yiyiy (viyiy), xii, 6. za $(z\bar{a}h)$, xi, 14. $za\ (z^ah)$, viii, 11 (7), 2 (3), 3 (3); x, 4; xii, 1, 3. ze (zi), viii, 1. $ze(z^ah)$, v, 3, 4(2), 5, 8, 9(3), 10; viii, 1, 3 (3), 4 (4), 5 (2), 7, 8; x, 1.ze, see gar ze, vii, 26. ze, see kyā ze, viii, 1.

zi, see bih zi, xii, 6.

zi, see kyā zi, xii, 4, 5. zi, see ti kyä zi, viii, 2. zu (zuv), 11, 4. $zab\bar{a}n$ ($zab\bar{a}n$), ix, 1; x, 8. zabāny (zaböñ^u), xii, 16. zabar (zabar), vii, 8. zabar (zabar), xii, 15. zabar (zabar), vii, 28. zache (zacě), xi, 9. zad (zad), x, 4. zade (zadě), vii, 25. zāda (zāda), viii, 11 (3); xii, 2. zāda, see pādshāh zāda, vili, 11 (2). zāda, see rāja zāda, x, 7, 8. zāde (zāda), viii, 3 (2). zid (zid), vi, 10. zādan (zādan), viii, 4 (2), 11 (2). zādas (zādas), xii, 2. zādas (zādas), viii, 5. ziāfat (ziyāphath), x, 4, 5, 10, 1, 2. ziāfat (ziyāphathā), x, 5. zāgān (zāgān), ii, 5. zhudā (judāh), vii, 16. zhudāī (judöyī), vii, 16. zhāday (jyāday), ii, 12. zhāma (jāma), x, 9. zahar (zahar), viii, 7 (2), 13 (2). zehar (zahar), viii, 6. $z\bar{a}la$ ($z\bar{a}la$), iii, 4 (2). $z\bar{a}la$ ($z\bar{a}l\bar{a}h$), i, 7, 8. zālā (zālāh), i, 6. $z\bar{o}l$ ($z\hat{o}l^u$), iii, 4. zäluk (zôlukh), iii, 4. zäluk (zôlukh), ii, 12. zalīkhā (zalīkhā), vi, 8 (2). zulīkhā (zalīkhā), vi, 1. $zilla\ (z^a l\bar{a}),\ xii,\ 17\ (2).$ zalīl (zalīl), i, 4. zulm (zulm), ix, 1 (3), 6. zālas (zālas), i, 6.







zālas (zālas), ix, 7. zālit (zölith), iii, 1. zima (zima), viii, 5. zimą (zima), iii, 3; x, 12; xii, 15. zumba (zŏmba), xi, 6. zemīnau (zamīnav), iii, 8. zemīni (zamīni), ix, 9. zan (zan), i, 12; vii, 23; x, 13. zan^{i} (zan^{i}), x, 1. zān (zān), v, 12 (2); vii, 27, 9; xi, 5. zāna (zāna), v, 9. zāna (zāni), vii, 29. zānau (zānav), xi, 15. zāne (zāni), vi, 14; vii, 27, 8, 30. zaini (zēni), x, 1. zina, see kairi zina, xii, 6. zina, see vaisi zina, xii, 11. $z\bar{\imath}n$ $(z\bar{\imath}n)$, iii, 8; xi, 9. zun (zon^u) , viii, 7. zün (zyunu), xii, 20 (2), 1. zinda (zinda), ii, 3. zindai (zinday), x, 8 (2). ziina dabi (zūnadabi), viii, 1. zang (zang), ii, 11. $z\bar{a}nak$ ($z\bar{a}nakh$), x, 12. zanāna (zanāna), iii, 1; xii, 19. zanāna (zanāna), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2). zanāna (zanānā), x, 5 (2); 4, 10. zanāna (zanāni), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4(2), 5. zanāna (zanānāh), iii, 4. zanānai (zanānay), v, 12. zānan (zānan), xi, 8. zanen (zaněn), viii, 5; x, 6, 12 (2).

 $z\bar{a}nen\bar{a}$ ($z\bar{a}na-n\bar{a}$), x, 12. zēnān (zēnān), xi, 1, 2. zanānan (zanānan), xii, 11. zanānan (zanānan), ii, 1; xi, 7; xii, 14, 20. zinas (zinis), xii, 24. zinis (zinis), xii, 21, 2. zany (züñ"), xii, 15. $za^{i}n^{y}$ ($z\tilde{u}\tilde{n}^{\tilde{u}}$), xii, 7. zainve (zañĕ), xii, 6. zanye (zaně), xii, 7. $za^{i}nyau$ (zanev), x, 1, 2. zan^ven (zaněn), x, 5. zanyen (zañěn), xii, 6. $z\bar{a}r$ ($z\bar{a}r$), i, 13; iv, 1. zāra (zāra), ii, 5. zāra (zāra), ii, 3. $z\bar{e}r$ $(z\bar{i}r^{\bar{u}})$, x, 7. zōr (zōr), viii, 2; xii, 15. zargar (zargar), v, 2. zārapār (zārapār), ix, 1. $z\bar{a}ra$ $p\bar{a}r$ ($z\bar{a}rap\bar{a}r$), x, 5 (2). zörävär (zöräwär), xi, 2. zur yāt (zuryāth), vii, 8. zāsanuy (zāsanuy), i, 12. zāt, see muna zāt, vii, 3. zīti (zīthi), vii, 25. zāth (zāth), xii, 16. zith (zethu), xii, 6. $z^{y}i(z^{a}h)$, viii, 5. zvāni (zēni), x, 6. z^{ν} iin ($zyun^{\nu}$), xii, 24 (2). zyün (zyun u), ii, 12. $z^{\nu}\bar{e}nan$ ($z\bar{e}nan$), x, 7. zviinte (zyunu ta), xi, 7. z^vēnith (zīnith), xii, 25. $z^{v\bar{e}r}$ $(z\bar{i}r^{\bar{u}})$, x, 7. zyes, see gandi zyes, v, 6. zyut ($zyuth^u$), v, 1. zvithis (zithis), viii, 5.



APPENDIX II

INDEX OF WORDS IN GÖVINDA KAULA'S TEXT, ARRANGED IN THE ORDER OF FINAL LETTERS, SHOWING THE CORRESPONDING WORDS IN SIR AUREL STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Wanda on	article a	dēga	dēgą.
Words en	ding in a	näga	nāge.
āba	$\bar{a}b^a$.	hanga-ta-manga	hangata manga
dŏba	dob^a .	ha	ha.
zŏmba	zumbą.	» běha	behe.
söba	sāba.	dŏha	doh, doha, doha,
ada	ada, ada, ade, ade.		doho, doho.
ada	ad.	wuchaha	vucha ha.
dŏda	duda, duda, doda.	pātashāha	pādshaha,
gāḍa	gāda, gåda.		pādshāh,
gŏda	guda, guda, guda,		pādshāha,
	gude.		pādashāha.
banda	bande.	pātashĕha	pādshaha,
cĕnda	chanda.		pādshaha,
danda	dand, danda.		pādshāh ^a ,
shānda	shānda.		pādashaha,
jěnda	jande.		pādshahas.
zinda	zinda.	kŏha	koh^a .
pöda	pāda, pāda, pāda,	sapadakha	sap^adak^a .
	pāda, pāida,	chukha	chuka.
	påda.	shākha	$sh\bar{a}k^a$.
harada	harde.	mŏkha	mukha, mukhe.
marda	marda.	nakha	nakha.
sarda	sarde.	pakha	paka.
wōda	võda.	rözakha	rōz kạ.
zāda	zāda, zāde.	yūsūpha	$y\bar{u}s\bar{u}f^a$.
shāhzāda	shahzāda,	brũha	broho.
	shahzāda.	atha	atha, atho, ata.
ātashāhzāda	pādshah zāda,	bātha	bāṭha.
	pādshāh zāda.	katha	katha, kathe,
rajězāda	rāja zāda.		kata.



HATIM'S SONGS AND STORIES



KAULA	STEIN	KAULA	STEIN
kětha	kh ^y atha, k ^y eta,	cĕshma	ceshma.
	$k^{y}eta, k^{y}ita,$	jāma	zhāma,
	kyata.	shikama	shikma, shikama.
bontha	bonta, bonta.	kalama	kalama.
pětha	pveth, pvetha,	nŏma	noma.
	p ^y etha, peta,	pāma	pāma.
	pyete.	tima	tima, tima.
yětha	yitha.	yima	yima, yima, yima
wiitha	vūnta.	zima	zima, zima.
titsha	titsa.	na	mā, na, na, ne.
panja	panje, pañje.	ana	ana.
asheka.		öna	āna, åne.
tŏrka	turke.	bŏna	buna.
tŏka	tok^{a} .	nādāna	nā dāna.
bāla	bāla, bāla.	landana	landana.
ad^ala	adal.	togu-na	tõguna.
bagala	bagola.	chĕna	
hala			che na, che ne,
chěla	chale.		chana, chena,
mahala	mahala.		chvena.
phala		chuna	chu na, chu na.
tsātahāla		wŏthihē-na	
kala		khāna	
cakla		chukhna	chuk na.
lāla		kashĕna	
jumala		nishāna	
nāla		gatshi-na	
musla	musla, musala.	kana	kana, kane.
tala		kina	kina, kvin na,
wŏla	volo, vula.		kyinna.
hawāla	havāla, havāla,	kōna	köne.
	havāle, havālē.	wālana	valena.
yĕla	yela, yele, yila,	yĕli na	yelina.
	yile.	gatshĕm-na	lagimna.
pyāla	pyāla.	yim na	yimna.
$z\bar{a}la$	zāla.	nuna	nuna.
ma	ma.	banana	banana.
macāma	macāma.	$k^a nana$	kanana.
nagma	nagma.	tanana	tannana.
khěma	kh ^y ema.	tānana	tānnana.
muhima	muhimma.	zanāna	zanāna, zanāna.





INDEX IN ORDER OF FINAL LETTERS

KAULA	STEIN	KAULA	STEIN
pāna	pāna, pāna, pāne.	kara	kare.
mārana	mārana.	kāra	kāre.
$\delta s^u na$	ās na.	phakīra	fakīra.
ās-na	ās ^a na.	wāra-kāra	vāre kāre.
sīna	sin^q .	tuk ^a ra	tukrą.
sŏna	sune.	māra	māra, māre.
chěsna	chesna, chạs na,	shěhmāra	shahmara,
	che sa.		shahmāra.
kãh chus-na	kahchus na.	nūra	nūr ^a .
kür ^ü sna	karus na.	para	para.
tas na	tasna.	pāra	$p\bar{a}r$.
yĕsa na	yasina.	sara	sar, sara, sare,
khôtūna	khātūna, khắtūn.		sera.
ratana	rothuna, rothuna,	sūra	sūra.
	rotuna, rutuna,	asara	asra.
	rutuną.	töra	tōda, tōra, tōra,
wana	vana, vane.		tore, tūra.
chěwana	ch ^v auvna.	wāra	vāre.
rawāna	revāna.	yāra	yār, yāra, yāra.
āyĕ-na	āyina.	yōra	yōra.
yina	yina.	zāra	zāra, zāra.
zāna	zāna.	wazīra	vazīra, vazīra.
bōzana	bōzana, bōzana,	sa	sa, sa, se.
	bōzªne.	āsa	āse, åsa, åsa.
karizi-na	karizana, kairi	ösa	$\mathring{a}s^u$.
	zina.	di-sa	disa.
rōzana	rōzana	gāsa	gāsa, gāse, gāsu.
wasizi-na	vaisi zina.	hasa	ha se, hasa, hasa,
tshŏpa	topa		hasa, hase.
āmpa	åmpa.	chěsa	chasa.
ōra	åda, år, åra, åre,	bŏh hasa	bohasa, boha se.
	å re, voda.	tsah hasa	tsahasa.
gara	gar, gara, gara.	khāsa	khās, khāsa.
sõdägara	saudāgara.	kusa	kusa.
hihara	huahara.	dilāsa	dīlāsa.
shĕhara	shahara, shahara,	an sa	ansa.
Circitor Co	shehera.	nin sa	ninsa.
khāra	kāra, kāre.	satanasa	tsatanasa.
mŏhara	mohra, mohara,	wan-sa	vanse, vanasa.
monuna	mohara.	yĕsa	yasa, yesa.
pahara	pahara.	ta	ta, ta, ta, te.
panara	puntara.	•	v , .w, .w,



hětsamatsa

wa

hetsamatsa.

vu.

HATIM'S SONGS AND STORIES

SL

KAULA STEIN KAULA STEIN ata ata. dawa dava. bata, bata, batta. bata chěwa chuau. bŏta butta. chiwa chu. mahabata mahabat. chuwa chu. dita ditta. kuva. kuwa gāta gāta. jalwa jalava. hata hata. tāla va. tālawa wuchta vuch ta. měrva myeva. khŏta kuta, khota, wanamõwa vanemau. khuta. vanemõu. nŏkhta nukhta. vanemov. daskhata daskata. wañĕmōwa vañye mov. rathta rath ta. dopumawa dopumau. tshěta tseta. dyutumawa dyiitumau. tshōta tsöta. yimawa yimau. gatshta gats ta. wañĕwa vanyau. wakta vakta. koruwa kuru, kurū. tshunta tsuntha. kiiriwa karu. wanta vanta, vante. märiva māiryu. niyen ta niyanta. ös iwa åsyu. zyunu ta zviinte. phiitiwa phutu. pata pata, pata. rot^uva rutu. pata-pata pata-pata partawa par tava. karta karta, karte, nēza $n^y \bar{a} z a$. kar the. hanza hanza, hanza, sāta sāta, sātha. hanza. sõta sonta. tihanza ta hanza. basta basta. ti hanza. shikasta shikasta. manza manza. bēwāsta bē vāstu. rēza rëza. töta tōta, tōta, tōtu, garza gar ze. tötu. darwāza darvāza, darvāza. tsĕ ta tsveta. Words ending in \bar{a} chiv ta chuita. thävta thāu ta. bã bã. wāta vāte. ādā āda. katsa katse. khŏdä kudā, kūdā. kātsa kātsa. khudā. mõtsa māntsa. bā-khŏdā bā-khudā.

mŏdā

pardā

mudā.

parda.

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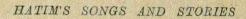


kh

INDEX IN ORDER OF FINAL LETTERS



TT 4 TTT 4	STEIN	KAULA	STEIN
KAULA	parda.	khôtūnā	khắtữna, kötữna.
phardā sōdā	sõdä.	āy-nā	āyna.
soua hā	$h\tilde{a}$.	thiiñüā	thanyā.
bēbahā	bē bahā, bēbahā,	sõdāgārā	sõdāgāra,
bebana	$b\bar{e}bah\bar{a}.$	souagara	sõdāgāra.
$d\delta har{a}$	doha.	phakīrā	fakira.
pātashĕhā	pādshaha.	shĕhmārā	shah māra.
zalīkhā	zalīkhā, zulīkhā.	shěkhtsā	shahtsa.
	bēvophā.	dawā	$dav\bar{a}$.
bē-wŏphā srěhā	sreha.	chwā	cha.
	ziāfat.	yā	ya, yā.
ziyāphathā sāthā	sātha, sāta.	chyā	cha, chā, che,
hātshā	hā tsā.	E & Congre	$ch^y\bar{a}$.
kālā	kāla.	kyā	kya, kyā.
dalīlā	dalila, dalīla,		Cf. kyāh.
aana	dalīla.	balāyā	balāya.
bismillā	bismilla.	pazyā	pazyā.
$gvt^ilar{a}$	$gut^il\bar{a}$.		
lāyilā	lā illāh.		ding in ai
$z^a l \bar{a}$	zilla.	kŏhai	kohāy.
mā	ma, mā.	yihai	yi hoi.
hakīmā	hakīma.	tanānai	tanā nai.
samā	samā.	Words en	ding in au
tsĕ mā	tsima.	bargau	burgau.
nā	na, nā.	hau	ho.
mödänā	maidāna.	kathau	kathau.
wadanā	vade nā.	lālau	
hanā	hanā, hana, hana,	krālau	krālau.
rearea	hanā, hana,	talau	talau.
	hna.	mārawātalau	māravātalau,
dŏba-hanā	dobohana.		māravātalau.
khěkh-nā	$k^{y}ekn\bar{a}$.	timau	timau.
yikh-nā	yihna.	yimau	yimau.
ratshi-hanā	ratsehana.	3	Cf. yimav.
rashe hana	ratse hana.	nau	nau.
ashĕna-hanā	khashana hanā.	gānau	gānau.
pāri-hanā	pār ^u ehna.	nigīnau	niginau.
tagĕm-nā	tagimna.	asi nau	asinau.
bani-nā	banina.	rost ^u nau	rust ² nau.
zāna-nā	zānenā.	tsūrau	tsūrau.
zanānā	zanāna.		Cf. tsūrav.
	2000		





KAULA	STEIN	KAULA	STEIN
wazīrau	vazirau, vazīrau.	kranjě	krañje.
bātsau	bātsau.	rājĕ	rāja, rāje.
dŏyau	doyau.	wātajĕ	vātiija.
ködyarı	kāidyau, kādyau.	löyik-ĕ	lāyaka.
sandyau	sandyau.	mĕ	ma, me, m ^v e,
bāranyau	bār ^o nyau.		mye.
guryau	gur ^v au.	sak ^a th mĕ	sakhme.
337 - 1		pyōm mĕ	$py\bar{o}m^i$.
words er	nding in ě	kar mě	karme.
ĕ	a, i.	kor ^u mě	kurme.
söhib-ĕ	$s\bar{a}hib^i$.	bĕñĕ	bañye, beñye.
bacĕ	bache.	wŏdañĕ	vudanye,
jěnatacě			vudanye,
tsŏcĕ	su cho, suche,		vud ^a ñye,
	tsuche.		vudañye.
zacě	zache.	gañĕ	gan ^v i, gañye.
kōḍĕ	$k\bar{u}d^{y}e$.	kañĕ	kanye, kanye.
	Cf. kōrĕ.	ash ^ĕ kañĕ	ashkanye.
zadě	zade.	mānĕ	māne, mā ⁱ ni,
achĕ	ach.		mānye,
bŏchĕ	boche.		māinye.
lachě	lache	panañĕ	panani,
törīph-ĕ	$tar{a}^irar{\imath}f$ - i .		panan ^v e,
tsārihē	tsārihe.		paneñye.
bāshĕ	bāshe.	bög ^a rañĕ	bāg ^a ranye.
hāba-nishĕ	kāb ^a nish.	wuñĕ	vuñye.
nishĕ	nish, nishi.	cyāñě	chān ^y e, ch ^y āñye.
pēsh-ĕ	pëshe.	zañě	zain ^y e, zañye.
poshě	posha, pösha,	dārĕ	$d\bar{a}^{i}ri$.
	pōshe.	shĕhar-ĕ	shehri.
tŏhĕ	tohi, toh ^v i.	karĕ	kairi.
ajě	aja.	kōrĕ	ködi, kūdis,
bujě	buje.		kōdue, kōdui,
gĕjĕ	$g^{y}aja$.		kūd*e, kōdye,
lĕjĕ	l ^y eja.		kōr ^y e, kōr ^y i.
mājě	māje, māj ⁱ , māji.		Cf. ködě.
dŏda-mājĕ	$dod^a m \bar{a} j^i$.	marě	mari.
wŏramājĕ	vura māji.	miñĕ-marĕ	mingve mari.
wölinjě	vālinja, vālinje,	wārĕ	vāri.
	vālinja, vālinje,	asě	asi, asi.
	vāliñji.	khal ^a t-ĕ	$kal^q ti.$



INDEX IN ORDER OF FINAL LETTERS



KAULA	STEIN	KAULA	STEIN
tsĕ	tsa, tse, tsye, tsye.	wuchihē	vuchahe.
āyĕ	āya, āye, āyi,	wanihē	vanahe.
	$\bar{a}y\bar{\imath}$.	karihē	karehe, katrihe,
bāyĕ	bai, bāye, baye.		kari h ^v e.
biyĕ	bayi, bey, beye.	marihē	marih ^v e.
pätashāhbāyĕ	pādshah bāye.	mārihē	marihe, mārihe.
gūri-bāyĕ	gūr bāye.	āsihē	
grīsti-bāyĕ	grēsta bāye,	cĕyihē	chuaye hue.
	grēsta bāye.	diyihē	diyehe.
dayĕ	daye.	bālē	$b\bar{a}l^{\nu}\bar{e}$.
khŏdāyĕ	kudāye.	nālē	
gayě	gaye, gaye, gaye.	gŏpālē	gupāl ^v ē.
tagiyĕ	tag ^v e, tag ⁱ ye.	panañē	paneñye.
gatshiyĕ	gatriye.	gārē	$g\ddot{a}r^{y}\ddot{e}$.
jāyĕ	jai, jāya, jāye,	mārē	mārē.
	jāye.	tärë	tārē.
то́уё	moye.	dukhtar-ē	
nayě	naye.	kŏng-wārē	$kung^av\bar{a}r^y\bar{e}.$
niyĕ	niy, niye, niye.	gayē	gay^e .
rŏpayĕ	rupia, rupiya.		
rāyĕ	rai.	Words ending in '	
barāyĕ	ba rai.	$sumb^i$	sumb.
drāyĕ	drāye.	$b\breve{o}d^i$	budi.
grāyĕ	grāye.	hata-bŏd ⁱ	hata budi.
phakīriyĕ	fakīri.	$k\dot{a}d^i$	$ka^{i}r^{y}$.
pariyĕ	pairiye.	$k\ddot{o}d^{i}$	kāid, kāidi, kūdi.
hamsāyĕ	hamsai, ham	g an d^i	gandi, gandi.
	sāye.	hànd ⁱ	handi.
gadöyiyĕ	gadoi yiye.	s and i	sandi, sandi,
ţuvyēyĕ	tuviy.		sand.
kěnzě	kyenzi.	sŏna-sàndi	$sunas and^i$,
sanzě	sanzi, sanzi.		sunasandi,
ātashāha-sanzĕ	pādshāhasanzi.		sunasandi.
ātashĕha-sanzĕ	pādshaha sanzi,	sŏnara-sāndi	sunarsandi.
	pādshaha sanzi,	$r\bar{u}d^i$	$r\bar{o}d^i$.
	pādshahas	$b\ddot{o}g^{i}$	$b\bar{a}^ig^i$.
	sanzi.	$l\dot{a}g^{i}$	lagi, lagi.
337 3		shĕch¹	$shech^{v}$.
Words en	ding in e	wucht	vuch.

dŏhi duhu. hihi hi.

āgē age. pīchē pīche.



HATIM'S SONGS AND STORIES



KAULA	STEIN	KAULA	STEIN
$k\tilde{e}h^{i}$	kād.	$ts\dot{a}l^i$	tsal ^v .
hŏkhi	huk^i .	$\dot{a}m^i$	ami, ami, aimi,
w ŏtam u k h^i	$vutamak^i$.		$a^i m^i$, $a m^y$.
kashi	kash ^a .	$\ddot{o}m^i$	$\bar{a}^i mi$.
ath^i	ati, ati, aiti, aiti,	kami	kami.
	at^y , a^it^y .	$tr\ddot{o}m^i$	tråm, trām ^v .
$\dot{a}th^i$	at^i .	türim ⁱ	tsorim.
$t\breve{o}h^i$	tohi, tuh, tuhi,	tàm ⁱ	tami.
	tuh^{y} .	yĕm ⁱ	yim.
$b\overline{\imath}th^i$	bēth ^v , b ^v ēth ⁱ ,	yim^i	yim, yemi.
	bat^i .	din^i	dini, dini.
$cith^i$	chit.	$b\bar{a}g\dot{a}n^i$	bāgeni.
kuthi	kuti.	$h\bar{u}n^i$	hũn, hữna, hôn
pěthi	pueth, pyet.	kāni	kani, kani, kani
pöthi	pāithi, pāithi	löni	lāini.
	pāithi, pāithi, pāiti, pāithi,	dulāni	duleñy.
	pāithi, pāity,	panan ⁱ	pan, panen,
	$p\bar{a}^{i}t^{y}$.		paneñy.
tathi	tat, tati, taiti,	bārān ⁱ	bāran.
	ta ⁱ t ⁱ , ta ⁱ t ^y .	prön ⁱ	prāny, prānv.
wäthi	vati, voti, vatv.	$\bar{a}s\dot{a}n^i$	$\bar{a}san^i$.
$z\overline{i}th^i$	$z\bar{\imath}t^{i}$.	tsatān ⁱ	tsateni.
wātaji	vātaj.	wani	van ^y .
ak^i	ak^i .	sŏmb ^a rāwān ⁱ	sombarāvaini.
haráki	harik.	lāyani	lāyin.
rātāki	rātik.	myön ⁱ	mēn ^y , myē,
thöviki	thāvik.	nigon	$m^{v}\bar{e}n$.
nyövik ⁱ	$n^y \bar{a} v i k$.	zani	zani.
gàli	ga^il^i .	dazöni.	dazāni.
gul^i	gul^i .	$t\dot{a}p^{i}$	tsap ^v .
hěl ⁱ	hil.	bar^i	bar, bari.
tahàli	tahal, tahali,	më bari	mebar.
- iconecto	tahal	döri	dār.
möl ⁱ	mail.	gari	gar^i .
nöl ⁱ	nāl, nāli, nāli,	guri	gur, guri.
7606	$n\ddot{a}^{i}l^{y}$.	$g\bar{u}r^{i}$	gür, gür.
gŏpöli	gupāli.	mhiri	$ph\bar{i}r^{i}$.
tàli	$ta^{i}l^{i}$.	phir ⁱ hàr ⁱ hàr ⁱ	hari kari.
tul^i	tu^il^v .	shuri	shuri.
gāt ^s li		köshiri	kāshir ⁱ .
	gātily.	kari	
wātàli	$var{a}tal^i$.	kar	kar, kairi.



INDEX IN ORDER OF FINAL LETTERS phahi

SL

KAULA	STEIN	KAULA	STEIN
küri	$k\bar{u}d^i$.	pŏlādāv ⁱ	polādev ^u .
mör ⁱ	$m\bar{a}^i r^y$.	mahaniv ⁱ	mahñyių.
apör ⁱ	apa^ir , apa^ir^i .	kañiv ⁱ	kañyev ⁱ .
tsŏpöri	so pāiri, tso pāiri.	shĕstråv ⁱ	$shastrev^i$.
yi pör i	$yip\bar{a}^ir^i$.	biyi	bēy.
$t\bar{u}r^i$	tōri, tūri.	$b\ddot{o}y^{i}$	bāi, bāy.
tsīr ⁱ	tsīrv.	day^i	diya.
pathwör ⁱ	patavāri.	ladöy ⁱ	ladāi.
yūr ⁱ	yüri, yür ^u , yüri,	gawöyi	gavāi.
	yūry.	hā hàzi	yāhaz ⁱ .
murdamāzöri	murde māzāiry.	$r\bar{\imath}nz^i$	rānz, rēnz, rīnz.
às ⁱ	as^i , as^i , a^is^i .	pazi	paz, pazi.
ös ⁱ	$\bar{a}s^i$, $\bar{a}s^i$, $\bar{a}s$, $\bar{a}s^i$.	$rar{u}z^i$	rōz, rōz ⁱ .
at*	ati, aiti, atv.	Same Park	
dit^i	ditti.	Words en	iding in i
langūti	longūithi.	i	a, i.
khati	khati, kaitu.	zūnadabi	ziin ^a dabi.
kiti	kit, kiti.	söhib-i	sāhibi.
$k\ddot{u}t^{i}$	$k\bar{q}t^{i}$.	$d\bar{a}di$	$d\bar{a}^i de$.
lŏkàti	lokat.	wŏlād-i	vulādi.
$l \check{o} t^i$	lu^it^i .	mahmōd-i	mahmüdi.
māt ⁱ	mat^i .	handi	handi, handi.
gànd ⁱ màt ⁱ	gandamatyi.	dŏn-handi	don handi.
gamati	gamati, gamati,	gŏdañicĕ-handi	gude nyechi
	gamut ^v .		handi.
làg ⁱ màt ⁱ	lagimati.	kondi	könda.
lög ⁱ mát ⁱ	lāgimat ^y .	sandi	sandi, sandi.
$mumat^i$	momut ^v .	pātashĕha-sandi	pādshahasandi.
an ⁱ mat ⁱ	ani moti.	möli-sandi	$m\bar{a}^i l^i sandi.$
dit ⁱ mat ⁱ	dviitmat,	āmi-sandi	amisandi.
	duitamaty.	tàmi-sandi	tamisandi.
thövimäti	thāymak.	wazīra-sandi	vazīrasandi.
rati	rati, raity.	. sapadi	$sapad^i$.
mŏtasūti	mut ^a sā ⁱ th ⁱ .	wŏdi	vodve, vudve,
tàt ⁱ	tati, tati.		vodye.
yĕtàti	ye ta ⁱ t ⁱ .	yād-i	yādi.
wöt ⁱ	vāti, vāti, vāti,	sŏnamargi	sonamarga.
	$v\bar{a}^it^i$, $v\bar{a}^it^i$.	běhi	behe.
yit ⁱ	yi, yeti, yaitu,	bŏchi	bo che.
	yeity.	něchi	nueche, nyeche.
nĕciv ⁴	nechiv.	phahi	phahi.



HATIM'S SONGS AND STORIES



KAULA	STEIN	KAULA	STEIN
shāh-i	shāhī.	nami	nam^i .
kōh-i	koh ^y e.	tami	tami, tami, tami,
hakh-i	haikhi.		taimi, taimi.
rakhi	rakhi, rakh ^v e.	patimi	patvami.
tsakhi	takhi, tsakhie.	yĕmi	yami, yeimi.
barishi	barsha.	yimi	yami, yemi.
wālawāshi	vāle vāshe.	trěyimi	treyimi.
athi	aithi, aithi, ati.	bani	bana, bani.
öthi	åthi.	dini	dina.
wŏthi	vuthi.	dīn-i	$d\bar{\imath}n^{i}$.
gatshi	gatsa, gatse,	hani	hani.
	gatsē, gatsi.	dachini	dachina.
mě gatshi	muegatse.	wuchani	vuchi ne.
matshi	matsa, mats ^v e.	khěni	khyeni.
ratshi	ratsa han.	khŏni	kun ^u a.
māji	māje, māji,	kani	kane, kani, kani,
	māj, mā ⁱ ji.		kani, kaini,
dŏda-māji	dod ^a māj.		$ka^{i}n^{y}$.
krāji	krāje.	kuni-kani	$kun^ika^in^y$.
aki	aki, aki.	kuni	kuna, kuni,
bal^iki	balki.		kun ⁱ .
löyik-i	lāiki, lāyiki.	phŏlani	pholeni, phuleni,
döli	doili.		phuleni.
gali	ga^ili .	tõlani	tölani.
dökhil-i	dākhili.	mani	mane.
kŏli	kul ^v e, kulye.	zamīni	zemīni.
kuli	kuli.	anani	anani.
mŏkali	mokli, mukli.	k ^a nani	kanani.
rumāli	rumāli.	panani	panane, panani,
$sar{o}li$	sulli.		panani,
suli	sula.		paneni.
těli	tela, teli, tili.	wanani	vaneni.
rātali	rātali.	zanāni	zanana, zanāna
yĕli	yeli, yel ⁱ .	wŏtharani	vutherani.
ami	ami, ami, ami,	. karani	karna, kar ^a ni,
	ami, aimi,		karani,
	a ⁱ mi, a ⁱ m ⁱ ,		karaini.
, .	aimi, amis.	mārani	mārani.
kami	kami.	nërani Lezsani	nā ⁱ rini.
hukm-i	$huk^u mq$.	kāšani	kāsani, khāsani.
salāmi	salāmi.	wasanı	vasani



INDEX IN ORDER OF FINAL LETTERS hazrat-



KAULA	STEIN		KAULA	STEIN
khôtūni	khätüni,		lashkari	lashkara,
4.0	khātūnī,			lashkari,
	khåtūni,			lashka ⁱ ri,
	khå tūnī,			khalakan.
	khåtūnī.		lari	$l\bar{a}^ir^i$.
sultān-i	sultāni.		$t^a l^a ri$	tulari.
atsani	atsani.		mãch-talari	māch-tulari,
wātani	vātane.			māch-tulari,
wani	vane.			māsh-tulari.
yini	yini.		mari	mari, mairi.
lāyĕni	läyine.		miñĕ-mari	mingve mari.
myāni	myāni.		tõri	tōiri.
zāni	zāna, zāne.		- litri	litari.
zēni	zaini, zvāni.		tsūri	tsūri, tsu ⁱ ri,
rōzani	rōzani.	1		tsūiri, tsūiri.
běñi	beñye.		kŏng-wāri	kungavāri.
kañi	kanye, kañye.		nazari	nazari, nazari.
målikäñi	malkānye.		āsi	$\bar{a}s^i$, $\bar{a}si$, \bar{a}^is^i .
panañi	paneñ ^v e,		kaīsi	kaisī, kāisi.
	paneñye.		kõsi	kāsi.
tilawāñi	tilavāñye.		lasi	lasa.
dapi	dapi, dapi.		waisi	vāinsi.
thapi	thaipi.		ti	ti, tve, tvi.
bāri	bāiri.		ati	ati, ati, aiti, atve.
kabari	$kab^ara.$		bŏti	botve.
dāri	dāiri, dāiri.		kãh ti	kahti.
dūri	dūri.		pěthi ti	$p^{v}eti.$
dadari	dadari.		kati	kati, kati, kaiti,
gari	gari, gairi.			kaiti, katie,
guri	guri.			katvi, katye.
makhar-i	makhri.		lați	lati, lati.
shěmshēri	shamshēri,		tali ti	tāilti.
	shamsēri,		mati	mati.
	samshēri.		mĕ-ti	mati, mueti.
kari	kaire, kairē,		hěkmat-i	kekamati.
	kairi, kairi.		drāti	drātis.
kōri	kōdve, kodve,		hazrat-i	hazrat, hazrati,
	kōdue,			hazra ⁱ t ⁱ ,
	$k\bar{o}d^{y}i$,			hazret,
	körve.			hazreti,
phikiri	phikri.			hāzret.



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KAULA	Comparat		
suti	sut^i .	KAULA	STEIN
o tati		rozi	rōzi.
uur	tati, taiti, taiti,	karizi	kairzi.
E 45	tat^{y} . $titi$.	marāz-i	marāj.
ti-ti		wās¹zi	vaziza.
tō-ti tsª-ti	tōt ^u i.	vizi	vizē.
	teati.	pöv ⁱ zi	pā'vzi.
wati	vat ⁱ , va ⁱ t ⁱ , va ⁱ ti, va ⁱ ti,	kyāzi	kyāzi, kyā ze,
wāti	$v\bar{a}t^{i}$, $v\bar{a}^{i}t^{i}$, $v\bar{a}t^{ve}$.	et hand	kyā zi, kyā ⁱ z ⁱ .
yěti		ti-kyāzi	ti kyā zi.
yi-ti	yat ⁱ , yet ⁱ . yi ti.	azīz-i	azīza, azīza.
yiti		Words or	nding in ī
hāvi	yeti, yiti.		
shěstravi	hājvi.		vurdī.
shestravt	shast ^a rvi, shīt ^a ravi.	saragī	
La.		7:7-	$sarg\bar{e}h.$
bāyi grīst ⁱ -bāyi	bāya, bāye.	shöhī	shāhī.
grist -bagi	grēst bāye,	pātashöhī	pādshāhi,
Jx.2	grēst ^a bāye.		$p\bar{a}dsh\bar{a}h\bar{i},$
dŏyi	doye.	-7-	$p\bar{a}d^{a}sh\bar{a}h\bar{\imath}.$
ägayi	āgaye.	jūshī	jöshī.
khĕyi	kheye.	hab-jūshī	habjöshī.
lāyi	lāye.	wŏbālī	vu bāilī.
salayi	salaya.	dölī	$d\tilde{a}^i li$.
cārpāyi	palangas.	tasalī	tasali.
pariyi	pairiye.	miskīnī	miskīnī.
$dw\bar{a}$ - yi	$dv^{o}y^{u}$.	wŏphādörī	vuph dā'ri,
hawā-yi	havāye.		vupha dā ⁱ ri,
yiyi	yiye.		vuphā dā rī,
zi.	ze.		vupha dāirī.
dizi	dīzi.	tamaskhurī	tamis kuri.
běh ⁱ zi	bih zi.	phakīrī	fakīrī.
khězi	khyēzi.	nōkarī	naukrī, nōk ^a rī.
tshan ⁱ zi	tsan ^a zi.	pari	pairi, pairi.
sanzı	sanzi, sanzi.	huzūrī	hazūri.
pātashāha-sanzi	pādshahasanzi.	waziri	vazīrī.
pātashĕha-sanzi	pādshaha sanzi,	věsī	vesī.
	pādshaha sanzi	$t\bar{\imath}$	tih.
åm ⁱ -sanzi	a ⁱ misanzi.	baltī	balti.
sŏnara-sanzi	sunar sanzi,	masnavī	$masnav\bar{\imath}.$
	sunarsanza.	gaznavī	gaznavī.
yāra-sanzi	yārisanzi.	pöravī	påravī.



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KAULA	STEIN	KAULA	STEIN
yī.	yi.	bod^u	bud.
judöyī	zhudāī.	dod^u	dud.
wŏphöyī	vuphāī.	$d\hat{o}d^{u}$	dåd, dōd.
bē-wophöyī	bevophar.	$shod^u$	shod.
bēwophöyī	bē vuphāī.	$thod^u$	thud.
qum-röyî	gum ^a râ yiy.	kod^u	kur.
	3	mod^u	mud.
Word end	ling in ŏ	müd ^u	möd, mūd.
kĕ-hŏ	kvaho, kyaho.	gŏndu	gund.
		$hond^u$	hund.
Words en	ding in ō	pātashöhī-hondu	pādshāhīhund.
ō	0.	kathi-hondu	katvehund.
söhibö	sāhībō.	mājĕ-hond"	māje hund.
hō	hō.	lālan-hond ^u	lālan hund.
khösi hō	khāsihō.	tihondu	tihund.
	ākhu.	tuhondu	tuhund.
tsākhō	tsākhu.	$kond^u$	kund.
kathō	kathu.	$sond^u$	sund.
phakīrō	fakīrō.	$asond^u$	ami sund.
wazīrō	vaziro.	söhiba-sond ^u	sāhib ^a sund.
hatō	hatō.	pātashāha-sondu	pādshāhasund.
jāwō	jāo.	pātashĕha-sondu	pādshaha sund,
khŏdāyō	kodāyu.		pādshahasund.
khyō	khvau.	shĕnāka-sondu	shinākasund.
atsayō	atsayo.	möli-sondu	māilisund.
arz ō	arzo.	am^i -sond u	amisund,
			amisund,
Words en	iding in ö		aimi sund.
lagahö	lagaha.	gŏlāma-sond"	gulāmasund.
chalahö	chalaha.	sõdägära-sondu	saudāgārasund.
dimahö	dima ha.	phakīra-sondu	fakīrasund.
yimahö	yimaha.	sŏnara-sond ^u	sunarsund.
ith tshunahö	yetsana ha.	yāra-sond ^u	yārasund.
karahö	kare ha, karaha.	khŏdāyĕ-sondu	khudāyesund.
bāwahö	bāva ha.	$sapod^u$	sapud.
hāwahö	hāvª ha.	$r\bar{u}d^u$	rūd.
		$syod^u$	syud, s ^u ud.
. Words er	iding in "	log^u	log, lug.
amôb"	amōb.	$l \delta g^u$	$l\bar{o}g$.
$sumb^u$	sumb.	shŏng ^u	shung.
rětas sumbu	ritasumb.	tog^u	tug.



HATIM'S SONGS AND STORIES



KAULA	STEIN	KAULA	STEIN
wichi	vuch.	$k \delta l^u$	köl.
lyukhu	lyiikh.	$m \delta l^u$	möl, mör.
roshu	rush.	$bu\tilde{n}ul^u$	buñyül.
buthu	but.	tul^u	tul.
khothu	khut.	tsolu	trul.
thôthu	tōt. Cf. tôthu.	yĕñĕwôl ^u	yeñyi vål,
kuthu	kut.		yeñyivöl,
mothu	mut.		yeñy ⁱ völ.
tôthu	tot. Cf. thôthu.	$z \delta l^u$	zōl.
wothu	viet, vith.	kyomu	kyum.
wŏthu.	voti, vut, voth,	trĕyum ^u	treyimi.
	vuth.	pöntsyum ^u	pāntsvūm.
yuthu	yūth.	kadunu	kadun.
byūthu.	byūt, byūt,	ladunu	ladun.
7	byöth, byöth,	mangunu	mangun.
	byūth.	$h\bar{u}n^u$	hūn.
dyūthu	dyūt, dyut,	$d\bar{e}shun^u$	dēshun.
•	dyūth", vuch.	tshonu	tsun.
kyuthu	kyut.	gatshunu	gatsun.
myūthu	myūt.	ash ekunu	ashkun, askun.
zyuthu	zyut.	galunu	galun.
gotshu	gōts, guts.	tulunu	tulun.
hyuhu	hyu, hyu.	anunu	anun.
khābuku	kābuk.	khanunu	khanun.
bāguku	bāguk ^u .	panunu	panen, panun.
dŏhuku	dohuk.	dapunu	dopun.
ratharanuku	vataranuk.	sŏmb ^a run ^u	sombarun.
nayistānuku	nayis tānuk.	sapharun	safarun.
wanuku	vanuk.	watharunu	vatarun.
jěnatuk ^u	janatuk, jana	karunu	karun.
	tukh.	mārunu	mārun.
amyuk ^u	ami kuy, amuuk,	$s \hat{o} n^u$	son.
	amyuk,	sŏn ^u	sun.
	$a^i m^u u k$.	āsunu	āsun.
kamyuku	kam ^y ük.	khasunu	khasun.
gŏdanyuku	gudeñyuk.	bikarmājētun"	vikarmājitun.
hatsyuku	hatsuuk.	teatunu	tsatun.
ôlu	$\hat{a}l$.	wātunu	vātun.
$phol^{u}$	phul.	atsunu	atsun.
phŏlu	phul.	wonu	vun.
shěhulu	shuhul.	nērawun ^u	nēravun.



INDEX IN ORDER OF FINAL LETTERS host"



KAULA	STEIN		
träwunu	tråvun.	KAULA khŏt ^u	STEIN
kāsawunu	kās"vun.	kotu	
yunu	hviin, yiin.	kot ^u	
byon ^u	b ^v ün, b ⁱ yun.	$k\bar{u}t^u$	
cyonu	chun, chuun.	lotu	
cyônu	chōn, chōn ^y ,	āmot ^u	loṭ. āmut.
	chōny, chuōn.	$r\bar{u}d^u mot^u$	$r\bar{o}d^qmut$,
dyunu	dyun.	rut mot	$r\bar{u}d^{a}mut.$
hyonu	hyun.	$gamot^u$	
khyonu	khyun.	gismor	gommut, gōmus, gomut.
myônu	myån, myön.	g ŏ mot^u	
zyunu	zün, z ^v ün, zyün.	$l \hat{o} g^u mot^u$	gamut, gomut. låg ^u mut.
zonu	zun.	dyūthumotu	dyūtmut.
bōzun ^u	bōzun.	lyukh ^u mot ^u	l ^v ükhmut,
sōzun ^u	sözun.	iganii moi	lyükhmut.
qusôñu	gosöny.	$g \hat{o} l^u mot^u$	gålmut.
dop^u	dop, dopu, dup,	mumot ^u	momut.
	dupa.	$on^u mot^u$	on muth.
boru	bor.	pěmot ^u	puimut, pyamut,
möduru	mudur.	penioc	pyümut.
guru	gur.	korumotu	kurmut.
$g\bar{u}r^u$	gūr.	$\hat{o}s^u mot^u$	åsmut.
phoru	phurtas.	$rot^u mot^u$	rutmut.
koru	kud, kar, kur,	$r\hat{o}t^{u}mot^{u}$	rotamut.
	kuri.	$w \hat{o} t^u m o t^u$	$vot^u mut$,
moru	mud.		$v\bar{o}t^{u}muth$.
môru	möd, mör.	$dyut^u mot^u$	dyutmut,
pūru	pūr.		dyutamut,
tsőperu	tsopor.		dyütomut.
khôwuru	khåvur.	$thow^u mot^u$	thau mut.
hyoru	hur, hyür.	$th \hat{o} w^u mot^u$	thaumut,
phyūru	$p^y \bar{u}r$.		thầumut.
ôs ^u	$\bar{a}s$, $\hat{a}s$, $\hat{a}s^u$, $\bar{o}s$.	$l\bar{a}dy\bar{o}mot^u$	lād ^v ōmut.
bus^u	bus.	$ny\bar{u}mot^u$	nyumut.
ot^u	ati, ot, ut, ath,	not^u	nut.
	uth.	pot^u	phot, phut, put,
hot ^u	hut.		puth.
hot^u	hot.	rotu	rōt, rut.
$khot^u$	khotu, khut,	drôtu	drōt.
	khut, khuth,	trotu	trut.
	kut.	hostu	host, hostu.
	28.		w le





KAULA	STEIN	KAULA	STEIN
$gry\bar{u}st^u$	grost.	kründü	karand.
totu	thuth, tot, tut.	tsündü	tsund.
tsotu	tsōt.	wuch	vuch.
wôtu	våt, vōt, vōti,	bölböshü	bōlbåsh.
	võt, voth.	hishü	hish.
$y\bar{u}t^u$	yūt.	zěth ^{il}	zith.
dyutu	duut, dynt, dynth.	wötshü	vuis.
kyutu	khut, khyuth,	wiitshü	vuts.
•	k ^v ut, kyut,	dŏmbij ^ü	dumbij.
	kyuth.	dijü	daje.
tshyotu	trut, tout, trut.	shěh ^ũ j ^ũ	shahij.
tyūtu	tyūt.	lüjü	laj.
hots"	hots, huts.	mang lij ^u	mangalaj.
bôwu	bōu.	möj ^u	māj, mõj.
$th \hat{o} w^u$	thầu.	dŏda-möj ^ü	dodamāj.
lôwu	lāų.	wŏramöjü	vur māj,
mŏkalôw ^u	moklau.		vur ^a mōj.
$n\delta w^u$	กลิน, กอน.	wölinjü	vālinje.
$parzanôw^u$	parzą nāu,	tuj ^ü	tuj.
F	parza nau.	gāţűjü	gātij.
sombarowu	sombarau,	tsiijü	taj, taijy.
	somba rau.	wöjü	vāj, vāj, vāj.
tamruw	tsam ru, tsam ^q ru.	$k\ddot{o}m^{\ddot{u}}$	kam, kama, kom.
$tr \hat{o} v^u$	$tr\bar{o}v$.	trömü	trom.
shĕstruw	$shast^aro.$	satima	satimy.
něcyuv ^u	n ^y echu.	pöntsim ^ü	påntsim,
mahanyuv"	mahñyu.		pānts ^u um.
$b\hat{o}y^u$	boy, bōy.	trĕyim ^ü	triyim.
$b\bar{u}z^u$	bōz.	dönü	dän.
poz^u	pruz.	zaböñü	zabāñy.
$apoz^u$	apuz.	diñü	diñy.
•		$ch\ddot{o}\tilde{n}^{\ddot{u}}$	chān ^v .
Words en	ding in a	küñü	kan.
dŏhüc ^ü	dohuch.	wāliiñ	välañy.
nayistāniic ^a	nayis tän nach.	nüñ ^ŭ	nañyi.
azie	azich.	aniiñ	anany, aneny.
buda	bud.	thuniiñ	tsaneny.
thiidū	tad, tor.	paniiñ	panen, paneni,
	Cf. thürü.		panen,
kūdū	kūd. See also		paneñy,
	kūrū.		paniñy.

JNDEX IN ORDER OF FINAL LETTERS phakira-sünz^ü

KAULA	STEIN	KAULA	STEIN
kariiñ a	karin, kareñy,	āmüts ^ü	āmuts.
	kariny.	gamiits ^ü	gamuts.
söñ ü	sāñ, sāiñy.	tsiij ^ü miits ^ü	tsajmats,
wasiiñ "	vasani.		tsajamats.
bikarmājētiiñ ^ü	vikarmājiteñy.	hĕkmüts ^ü	hekamats.
mōtiiñ ^ü	mõteny.	mumiits ^ü	momuts.
bacāwiiñü	bachāviny.	thuñ ^u müts ^u	tsuñye muts.
pakawiiñ ^ü	pakavañy.	wiin amiits a	vun ^v muts.
mŏkalāwiiñü	mokalāvañy.	pěmüts ^a	pyimats.
yiñü	yiny.	kür ^ü müts ^ü	karmuts,
cyöñü	chiān, chuāni,		kurmuts.
	$ch^{\nu}\bar{a}n^{\nu}$.	parzanöv ^ü müts ^ü	parzą nâu muts.
ehyöñ ^ü	chāny.	tröv ^ü müts ^ü	trau muts.
myöñ ^u	myĕ, mēñy, mºēn,	röts ^ü	råts.
	myēn, m ^v ēñy.	wöts ^ü	vāts, våts.
züñü	zany, zainy.	yüts ^ü	yitsa.
Ör ⁱⁱ	år.	$gar{o}v^{\ddot{u}}$	gau, gau, gāu.
thürü	tar, tür.	shĕstriivü	shastaro.
	Cf. thüdü.	$bar{u}z^{ar{u}}$	bōz.
$ath^{\ddot{u}}r^{\ddot{u}}$	atar.	hünz ^ü	hanz, hunz.
kūrū	kūd, kūr, khūd.	gurĕn-hünz ^ū	gur ^v en-hanz.
	See also kūdū.	yihiinzü	yihas.
kiirü	kar, kairi.	sünzü	sanz, sunz,
phikirū	fik ^q r, phikir.		sanzity, sünz.
$t^a l^{\ddot{u}} r^{\ddot{u}}$	tular.	khāwanda-sünz ^ü	kāvandasunz.
mãch-talürü	mach tular.	pātashāha-siinz ^ū	pādshāh sanz,
mür ^ü	mar.		pādshāhasanz.
miñĕ-miirü	minge mar.	pātashĕha-siinz ^ü	pādshahasanz,
niir ⁱⁱ	nur.		pādshahasunz.
tür ^ü	tar.	rājĕ-sünz ^ü	rājasanz,
tsürü	tsūr.		rājasunz.
$z \tilde{\imath} r^{\tilde{u}}$	zēr, z ^v ēr.	möl ⁱ -sünz ^ü	māili-sunz,
ös ^ü	ås.		māilisanz,
phüt ^ü	phut.		māilisunz.
riit ^ü	rat.	āmi-sünzü	amisanz,
böts ^ü	bāts, bāts.		amisunz.
$dits^{ii}$	dits.	gŏlāma-sünz ^ū	gulāmasanz.
khütsü	khats, kats.	tāmi-sünzü	ta ⁱ misanziiy.
kits ^ü	kits.	sŏna-sünz ^ü	sunasanz.
kötsü	kåts.	phakīra-sünz ^ü	fakirasanz,
adālüts ^ü	adālat.		fakīrasunz.



onara-siinzii HATIM'S SONGS AND STORIES



sŏnara-sūnzū sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, sunar sanz, mad mada, hamud hamud, hamud hamud, ahmad ahmad, mahmad mahmad, muhammad, muhammad, mad nād, and nād, and nād, and nād, and band band, gand gand, shānd, yārkand, yārkand, yārkand, yārkand, yārkand, yārkand, kāvand, kāvand, kāvand, kāvand, dab dab, dab dab, dard dard, murād, wirid, sāhib, kāb, kāv, wustād khūb, sühib, sāhib, wahab vahab, par wahab parvahab, mējub mējūb, phamb phamb, pamb, pamb, söb sāb. par wahab parvahab, mējub mējūb, phamb phamb, pamb, pamb, phariyād, pharyād, pharyād, pharyād, pharyād, jēvāb javāb, savāb. Words ending in c bāg bāg, kāg, kāg, bāg, bāg, bāg, bāg, bāg, bāg, bāg, b	KAULA	STEIN	KAULA	STEIN
sunarsanz. wŏriiz² vurudz. wiz² daj. nāyĕz² nāyiz. words ending in u gatshu gatsu. nu nu. word ending in ū saniyāsū sanyās². words ending in b sabab sabab. dab dab. dab dab. dab dab. dab dab. khāwand döb dob. göb gāb. khāb kāb, kāv. khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. parwabab parvabab. parwabab parwabab. parwabab parvabab. parwabab parwabab. par	sŏnara-sünzü	sunar sanz,	$j\check{e}l^ad$	jal^ad .
wuz ^a day. nāyēz ^a nāyiz. Words ending in u gatshu gatsu. nu nu. band band. gand. saniyāsū sanyās ^a . Word ending in b gab. sabab sabab. dab dab. dab dab. khāb kāb, kāv. khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. kitāb kitāb. jēvāb javāb. savāb savāb. words ending in e khar ^a c khar ^a		sunarsanz.	mad	
mahmad mahamad, muhammad. mahamad, muhammad. mād. gatshu gatsu. nu nu. band band. gand. gand. gand. saniyāsū sanyās². Words ending in b āb āb. sabab sabab. dab dab. dāb dob. göb gāb. khāb kāb, kāv. khūb khūb. söhib sāhib. vahab vahab. par wahab parvahab. mōjub mōjūb, phamb phamb, pamb. söb sāb. kitāb kitāb. gib tab tap. kitāb kitāb. jevāb javāb. savāb savāb. Words ending in c bāg bāg. Words ending in g Words ending in c bāg bāg. Words ending in g bāg bāg. Words ending in g bāg bāg. båg bāg.	wŏriizü	vurudz.	hamud	hamud.
mayez nayiz. Words ending in u gatshu gatsu. nu nu. band band. yand band. yand gand saniyāsū sanyās². Words ending in b abab sabab. dab dab. dab dab. dab dab. dab khāb kab, kāv. khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mojub mojūb, phamb phamb, pamb. söb sāb. sibā kiāb. kiāb kiāb. phamb phamb, pamb. söb sāb. kiāb kiāb. gib gāb. mojub mojūb. phamb phamb, pamb. söb sāb. sibā kiāb. sibā kiāb. sibā kiāb. sibā kiāb. mojub mojūb. phamb phamb, pamb. söb sāb. sibā sāb. wad vad. yād yād. nöyid nāyid. pharyād, pharyād, pharyād, pharyād. zad zad. kitāb kitāb. jewāb javāb. sawāb savāb. Words ending in g Word ending in c bāg bāg. bāg bāg.		daj.	ahmad	ahmad.
Words ending in u gatshu gatsu. nu nu. Word ending in ū saniyāsū sanyāsā. Words ending in b ab	nāyēzü	nāyiz.	mahmad	
gatshu gatsu. nu nu. band band. bavand. dard. dard. bavand. bavand. bavand. bavand. bavaid. virid. virid. virid. virid. virid. virid. virid. vistād. vistā	W7	· ·		
nu nu. band gand gand. Word ending in ū saniyāsū sanyāsā. yārkand yārkand. Words ending in b abab. pasand pasand, pasand khāwand khāwand. āb āb. khāwand khāwand. sabab sabab. dard dard. dab dab. dard dard. döb dob. murād murād. göb gāb. vir'd vir'd. khāb kāb, kāv. rasad rasat. khūb. wustād ustād, vustad, vustād. söhib sāhib. vuad vad. wahab vahab. yād yād. par wahab parvahab. nöjub nöjūb. pharyād, pharyād, pharyād, pharyād, pharyād. phamb phamb, pamb. zad zad. söb sāb. zad zad. tab tap. zad zad. kitāb kitāb. zid zid. jēwāb javāb. muhimzad mohim zad. word ending in c bāg bāg. kharāc kharj. bāg bāg.			nād	nād.
Word ending in ū saniyāsū sanyāsa. Words ending in b āb āb. sabab sabab. dab dab. döb dob. göb gāb. khāb kāb, kāv. khāb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mōjūb mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Word ending in c kharac kharj. Words ending in g kārad. yārkand. yāvand. hkāwand. khāwand. khāwand. khāwand. havand dard. murād. murād. vurād. virid. virid. virid. virid. virid. vistād. vustād. vustād. vad. yād. pharyād. pharyād. pharyād. pharyād. pharyād. muhimzad mohim zad. Words ending in g			and	and.
saniyāsū sanyāsa. Words ending in b āb āb. sabab sabab. dab dab. göb gāb. khāb kāb, kāv. khūb khūb. sohib sāhib. wahab vahab. par wahab parvahab. par wahab phamb, pamb. söb sāb. kiāb kiāb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Word ending in c kharac kharj. ward yārkand. yāsand pasand, pasand khāwand. khāwand. kavand. dard dard. murād murād. virid virid. virid virid. vustād. vustād. vustād. vad. yād yād. nöyid nāyid. pharyād, pharyād, pharyād. zad zad. zid zid. muhimzad mohim zad. Words ending in g Word ending in c bāg bāg. bāg bāg.	nu	nu.	band	band.
saniyāsū sanyāsa. Words ending in b āb āb. sabab sabab. dab dab. dab dab. göb gāb. khāb kāb, kāv. khūb khūb. söhib sāhib. vahab vahab. par wahab parvahab. par wahab parvahab. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Word ending in c khar, khar, khar, kitāb kitāb. sawāb savāb. Words ending in g Word ending in c khar,	Word end	ling in 4	ganḍ	gand.
Words ending in b \[\begin{align*}			shänd	shānd.
āb āb. khāwand khāwand, sabab sabab. dard dard. dab dab. dard dard. döb dob. murād murād. göb gāb. virid virid. virid. khāb kāb, kāv. rasad rasat. ustād, vustad, ustād, vustad, vustād. söhib sāhib. vad. vad. wahab vahab. yād yād. nöyid nāyid. par wahab parvahab. pharbiyād pharyād, pharyād, pharyād, pharyād. zad. söb sāb. zad. zad. tab tap. zad. zid. kitāb kitāb. zid. zid. jēwāb javāb. muhimzad mohim zad. sawāb savāb. Words ending in g Word ending in c bāg bāg. kharac kharj. bāg bāng.			yārkand	yärkand.
āb āb. khāwand khāwand, sabab sabab. dard dard. dab dab. dard dard. döb dob. murād murād. göb gāb. virid virid. virid. khāb kāb, kāv. rasad rasat. ustād, vustad, ustād, vustad, vustād. söhib sāhib. vad. vad. wahab vahab. yād yād. nöyid nāyid. par wahab parvahab. pharbiyād pharyād, pharyād, pharyād, pharyād. zad. söb sāb. zad. zad. tab tap. zad. zid. kitāb kitāb. zid. zid. jēwāb javāb. muhimzad mohim zad. sawāb savāb. Words ending in g Word ending in c bāg bāg. kharac kharj. bāg bāng.	Words er	ading in b		
sabab sabab. dab dab. dab dab. dard dard. murād. murād. virid. virid. virid. rasad. khāb kāb, kāv. khūb khūb. söhib sāhib. vahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Words ending in c kharac kharj. kāvand. kāvand. kurād virid. vustād. vustād. vustād. vad. vad. privad. phariyād. pharyād. pharyād. zad. zad. zid. muhimzad mohim zad.			khāwand	
dab dab. döb dob. göb gāb. khāb kāb, kāv. khūb khūb. söhib sāhib. vahab vahab. par wahab parvahab. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Word ending in c khar²c kharj.	sabab			
döb döb. göb gāb. yirid virid. yirid virid. rasad rasat. khāb kāb, kāv. khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Words ending in g Word ending in c kharac kharj. wirid virid. vustād. vustād. vad. vad. vad. prad yād. nöyid nāyid. phariyād pharyād, phariyād pharyād. zad zad. zid. witab kitāb. muhimzad mohim zad.			dard	dard.
göb gāb. khāb kāb, kāv. khūb khūb. söhib sāhib. vustād. vustād. vustād. vustād. vustād. vustād. vustād. vad. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jewāb javāb. sawāb savāb. Word ending in c khar²c kharj.				
khāb kāb, kāv. khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jēwāb javāb. sawāb savāb. Word ending in c khar²c kharj.			virid	$vir^id.$
khūb khūb. söhib sāhib. wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jēwāb javāb. sawāb savāb. Word ending in c khar²c kharj.				
söhib sāhib. wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jēwāb javāb. sawāb savāb. Word ending in c khar²c kharj.			wustād	ustād, vustad,
wahab vahab. par wahab parvahab. mōjub mōjūb. phamb phamb, pamb. söb såb. tab tap. kitāb kitāb. jĕwāb javāb. sawāb savāb. Word ending in c khar²c kharj.	söhib	sāhib.		
par wahab parvahab. mōjub mōjūb, phamb phamb, pamb. söb sāb. tab tap. kitāb kitāb. jēwāb javāb. sawāb savāb. Word ending in c khar²c khar².				
mōjūb mōjūb. phamb phamb, pamb. söb såb. tab tap. kitāb kitāb. jĕwāb javāb. sawāb savāb. Word ending in c khar²c kharj.	par wahab			
phamb phamb, pamb. söb såb. tab tap. kitāb kitāb. jĕwāb javāb. sawāb savāb. Word ending in c kharac kharj. pharyād pharyād, pheryād. zad zad. zid zid. muhimzad mohim zad. Words ending in g bāg bāg.				
söb såb. tab tap. kitāb kitāb, jĕwāb javāb. sawāb savāb. Words ending in g Word ending in c kharac kharj. pheryād. pheryād. partyād. pheryād. propheryād. partyād. pud. pud. muhimzad mohim zad. Words ending in g bāg bāg.			phàr yād	
kitāb kitāb zid zid. jēwāb javāb. muhimzad mohim zad. sawāb savāb. Words ending in g Word ending in c bāg bāg. kharac kharj. bāg bāng.				
kitāb kitāb. jewāb javāb. sawāb savāb. Words ending in g Word ending in c kharac kharj. kitāb kitāb. muhimzad mohim zad. Words ending in g bāg bāg. bāg bāng.	tab	tap.		
jěvab javab. sawāb savāb. Words ending in g Word ending in c bāg bāg. kharac kharj. båg bāng.	kitāb	kitāb.		
$saw\bar{a}b$ $sav\bar{a}b$. Words ending in g Word ending in c $b\bar{a}g$ $b\bar{a}g$. $khar^ac$ kha			muhimzad	mohim zad.
Word ending in c $b\bar{a}g$ $b\bar{a}g$. $khar^ac$ $khar^ac$ $khar^ac$ $b\bar{a}g$ $b\bar{a}ng$.		A STATE OF THE STA	W-1-	
khar ^a c kharj. bắg bãng.	W 7			
To the second se	kharac	kharj.		
	Words endir	og in dord		
had had. nãg nãg.				
khởd khod. palang palang, palang,			palang	
köd kād, kād, palang.	коа			

mang mang.
prang prang.
wutsha-prang vuts^aprang.

kātad kākad, kakad. lad lad.



INDEX IN ORDER OF FINAL LETTERS nazdikh



KAULA	STEIN	KAULA	STEIN
zang	zang.	shěh	she.
drāg	drāg.	shĕhan-shāh	shāhanshāh.
yĕg	yeg.	pātashāh	pādshah,
			pādshāh,
Words er	nding in h		pādashāh.
$\bar{a}h$	ah.	pātashĕh	pādshah,
běh	be.		pādshāh,
bŏh	bo, bu		pādashāh.
marhabāh	marhaba.	kuthuäh	kutha.
subuh	subu.	rāthāh	rātha.
hěch	hech.	sāthāh	sātha.
wuch	vuch.	sěthāh	setā, setā, sethā,
dah			seṭhā.
$d\breve{o}h$	do, doh.	kĕntshāh	kh ^v ē, kh ^v ē tsa,
$d^{\ddot{u}h}$	dü.		khyẽ, khyẽ tsa,
judāh	zhudā.		khyẽtsa, kēñ tsa
$aj^ad\bar{a}h$			keñ ^v tsā, kētsā,
sadāh			$k^{\nu}\bar{e}ntsa$, $k^{\nu}\bar{e}tsa$,
wustādāh	vustāda.		k^{y} ētsā, k^{y} ētsa,
$alvid\bar{a}h$	al vida.		k ^v ētsā, kyē tsa,
yĕḍāh	yerā.		kyētsa.
$g\bar{a}h$	ga, gā, gah.	$j\bar{a}h$	$ja, j\bar{a}$.
āgāh	$\bar{a}ga$.	akh	ak, akh.
běgāh	begā.	$\bar{a}kh$	$\tilde{a}k$.
pagāh	paga, pagā.	kāh	ka.
hargāh	har ga, har gā,	kẫh	kah.
	hargā.	kễh	khyẽ, k ^v e, k ^v ẽ,
shōra-gāh	shōra ga,		kyā, kyē.
	shōragā.	$k\bar{\imath}h$	kih.
hěh	$h^y e$.	bēkh	b ^v ēk, byēk.
shūbihĕh	shuybehe,	labakh	labak.
	shūybihe.	sabakh	sabak.
chěh	sha, che, chu.	dikh	dik.
chih	che, chi, chu,	kadikh	kaidik, karik,
	$ch^y a$.	77077	kairik.
chīh	chī.	kiid ^ü kh	kaduk.
chuh	che, chu, chuh.	kodukh	kuruk.
pātashĕhāh	pādshāh.	bandūkh	bandūk.
khĕh	$k^{y}e$.	sapadakh	sapadak.
	akha.	yīdikāh	īdgāh.
dädkhäh	dād kha.	nazdikh	nazdīk.





KAULA	STEIN	KAULA	STEIN
$g\ddot{o}kh$	$g\hat{a}k$.	chunakh	chu nak.
lagakh	lagak.	tshunukh	tsunuk.
lagěkh	lagik.	shĕnākh	shināk.
chěkh	chak, chek.	$dop^u nakh$	dopu nak,
chikh	chuk.		dopunak,
chukh	chuk, chuka.		dopu nak,
wuchakh	vuchak.		dopunak.
wuchikh	vuchuk.	karinakh	kairinak.
wuchukh	vuchuk, vucuk.	korunakh	kurnak.
wuchükh	vuchuk.	māranakh	mārenak.
wuchihakh	vuch hak:	rütünakh	rutanak.
katikō chukh	kati köchuk.	dyutunakh	dyutanak,
khěkh	kyek.	ague nouve	dyutanak,
samokhukh	sama kukh.		dyittunak.
dimahakh	dima hak.	tsônukh	tsånuk.
phakh	phak.	hôwunakh	hấu nak.
dopuhakh	dop hak, dophak.	thôw nakh	thāvnak.
karahakh	kara hak.	zānakh	zānak.
koruhakh	kur hak.	üñükh	añyik.
karuhukh	karu huk.	kaññěkh	kanyek.
shěkh	shak, shōk.	wañĕnakh	vañye nak.
ashěkh	ashik.	pākh	pāk.
poshākh	poshāk.	dopukh	dopuk.
miithükh	motuk.	rakh	rakh.
wonuthakh	vunthak.	bürükh	barak, barak.
gatshakh	gatsak.	mŏbārakh	mubārak.
dapizihěkh.		drākh	drāk.
map zerenen	dabzi hek.	shrākh	shrāk.
likh	lekh.	shërikh	sherik.
lōkh	lök.	krēkh	krāk, krēk,
tasalī kēh	taslīka.	MEAN	krēkh.
tulukh	tuluk.	karakh	karak.
wölikh	välik.	karěkh	kairik, kairikh.
zôlukh	zāluk, zâluk.	karikh	karik.
makh	mak.		THE RESERVE OF THE PROPERTY OF THE PARTY OF
ditimakh	ditomak.	korukh	karuk, koruk,
dapyāmakh	dap ^v āmak.	7	kuruk.
ankāh	anka, ankā.	kürükh	karuk.
anikh	anik, anik.	porukh	paduk.
anukh	anuk.	phut°rukh	phutaruk.
onukh		āsakh	āsak.
Oleanie	anuk, unuk.	ôsukh	āsuk, ōsuk.



INDEX IN ORDER OF FINAL LETTERS phash



khasakh khasak. mushtākh mushtāk. vātakh vātak. dyutukh dviithuk, dvithuk, ditak. hyotukh hvituk. ditak. thövikh thāvik. thāvik. thāvik. thāvik. thāvik. trāvukh trāvuk. yānāh vuchunāh vuchuna. vuchuna. vuchuna. vuchuna. vuchuna. vigina. daph dap. byākh brēk, byāk. thaph tap, thap, thaph. byākh brēk, byāk. shāph shāp. bacyākh lāyak. löyikh lāyak. löyikh lāyak. löyikh lāyak. rayūk. nyūk. nyūk. nyūk. nyūk. nyūk. nyūk. nyūk. nyūk. nyūk. hrēyēkh hrēyek. brāh brōh hrō. hrēyēkh hrēyek. brāh brōh kārūk. māryūk. khabarāh kabara. brāh-brūh bro-bro. hrān-brūh brōh. karyūkh mārvūk, māryūk. bācakh lazak. trēh tre. nizīkh nizīkh nizīk, nizīkh nizīk, nizīk, nizīk, nizīkh nizīk, nizīk, nizīk, nizīk,	KAULA	STEIN	KAULA	STEIN
wātakh vātak. shēmāh shamā, shamā. dyutukh dvituk, tamāh kāma. tamā. dvituk, mati māh tamā. tamā. dyutuk. noih nu. nu. hyotukh hvituk. bīnāh bīnā. thövikh thövik. dānāh dāna. thövikh thövik. danāh dāna. vivikh vuchunāh vuchuna. vuchuna. vivikh dap. dap. dap. byēkh byēk. shāp. shāp. shāp. byēkh byēk. kulup. sarp. sarp. löyukh lāyak. yinsāp. yūsūf. yūsūf. yūsūf. nyūkh nyūk. yūsūf. y	khasakh	khasak.	sölāh	sāla.
dyutukh dyütuk, dinah tamā. dyituk, tamāh tamā. dyituk, mati māh matima. dyutuk. wumāh hyotukh hyituk. noh nu. ditikh dituk. bīnāh thövikh thāvik. dānāh dāna. thövikh thāvik. gönāh yeka. gönāh yekh yek. vigināh yekh byēk, byāk. thaph byākh byēk, byāk. thaph byākh byēk. shāph bocjōkh buchōk. kuluph byikh lāyuk. yinsāph nyūkh nyūk. yinsāph nyūkh nyūk. tāph niyěkh miyak. yinsāph niyěkh miyak. tāph niyěkh miyak. tāph niyěkh miyak. tāph niyěkh hörēyek. brūh höreyekh krīyek. brūh bözakh bözak. ghakirāh kabara. bözakh bözak. phikirāh fakira. dizikh dizvek. phikirāh fakira. trih nizīkh niyāk. shēharāh bözakh bözak. phikirāh fakira. dizikh dizvek. phikirāh fakira. trih nizīkh niyāk, shēharāh bözakh bözak. phikirāh fakira. dizikh dizvek. shi trih nizīkh niyāzk, nozdīk, nazarāh nazar. dap'zēkh sapizak. soh sa, su. sapizakh sapizak. soh sa, su. sapizakh kāla. khōsh kkush, khush.	mushtākh	mushtāk.	zālāh	zāla, zālā.
d*utuk, d*ituk, mati māh mat*ma. dyūtuk, wumāh vuma. hyotukh h*ituk. nōh nu. dit*kh ditsuk. būnāh bīnā. thövikh thāvik. dānāh dāna. thövikh thāvik. gönāh guna . miliu*kh mil*vuk. gönāh guna . vuchunāh vuchuna. trôwukh trāvuk. zanānāh zanāna. yĕkh yek. wigʻiāh vigūya. daph dap. byākh b*ēk, byūk. thaph tap, thap, thaph. byākh b*ēk, byūk. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh lāyak. saraph sarp. lôyikh lāyak. yūsūph yūsūf, yūsūf. nyūkh nyūk. yūsūph yūsūf, yūsūf. nyūkh nyūk. tāph tāp. nyūkh nyūk. tāph brō. h*peyēkh h*pēyek. brōh brō. h*peyēkh h*pēyek. brōh brō. h*pēyēkh kārūk. khabarāh kabara. bözakh bōzak. phakīrāh fakīra. dizikh dīz*ek. phakīrāh fakīra. dizikh dīz*ek. phakīrāh fakīra. dizikh dīz*ek. phakīrāh fakīra. dizikh dīz*ek. phakīrāh fakīra. hözākh dōzak. phakīrāh fakīra. dāp'zēkh datzik. sŏh sa, su. n*ēzīk. nazdīk, vyūr*āh yūra. nāzar. dāp'zēkh datzik. sŏh sa, su. sāpās gāsh. bulbulāh bulbula. hōsh hōsh. khush,	wätakh	vātak,	shěmāh	shamā, shamā.
d*utuk, dvituk, maṭi māh maṭma. dyutuk. wumāh wuma. hyotukh h*ütuk. noōh nu. dits*kh ditsuk. bīnāh bīnā. thövikh thāvik. dānāh dāna. thövikh thāvik. gŏnāh guna . thövikh trāvuk. gŏnāh guna . wuchunāh zanāna. yikh ayak. vigʻnāh vigñya. daph dap. byākh b*ēk, byāk. thaph tap, thaph, thaph. byākh b*ēk. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh lāyak. sarah sarp. löyikh lāyak. yinsāph insāf, yinsāf, nyūkh nyūk. yinsāph insāf, yinsāf, nyūkh nyūk. yūsūph yūsūf, yūsūf, niyěkh nyūk. tāph tāp. niyèkh niyak. tāph tāp. niyèkh niyak. brāh brō. h*rēyēkh p*eyak. brāh brō. h*rēyēkh p*eyak. brāh bro. h*rēyēkh hārēyek. brūh broh. karyūkh kārūk. khabarāh kabara. bōzakh bōzak. phikirāh fikira. dizikh diz*ek. phikirāh fikira. dizikh diz*ek. phikirāh fikira. dizikh diz*ek. phikirāh fikira. nizīkh nizak, vyūrāh yūra. nazarāh nazar. dāp'zēkh dabzik. söh sa, su. sapüc*kh sap*zak. suh so, su. alāh alla, allah. bulbulāh bulbula. hōsh hōsh. kālāh kāla. khāsh khash, khush, khush,	dyutukh	dviithuk,	$k\ddot{o}m^{\ddot{u}}\ddot{a}h$	kāma.
dyutuk. wumāh vuma. hyotukh hyūtuk. noh nu. dits"kh ditsuk. dānāh bīnā. thövikh thāvik. dānāh dāna. thövikh thāvik. gŏnāh guna . milūv"kh mīlovuk. wuchunāh vuchuna. zanānāh zanānu. yškh yek. vig'nāh vignya. äyškh āyak. daph dap. byākh byēk, byāk. thaph tap, thap, thaph. byēkh bok. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh lāyak. saraph sarp. löyikh lāyak. yinsāph insāf, yin sāf. nyūkh nyūk. yūsūph yūsūf, yūsuf. anyūkh anyūk. tāph tāp. niyěkh niyak. rāh ra. peyškh poeyak. brāh broh. karyūkh kārūk. khabarāh kabara. bözakh bözak. bözak. brūh-brūh bro-bro. mā'ryūk. shēharāh shehra. bözakh bözak. phikirāh falīra. dizikh dīzvek. phikirāh falīra. laakh lazak. trēh tre. nīzīkh noazār, nozarāh nazar. dāp'zēkh dabzik. sāh sa, su. sapūzökh sapozak. sub so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. kālāh kāla.	,	d^yutuk ,	tamāh	tamā.
hyotukh h'ütuk. ditsükh ditsük. bīnāh bīnā. dānāh dāna. thövikh thāvik. milivükh thāvik. viehunāh vuchunā. viehunā. viehunā. viehunā. viehunā. viehunā. viehunā. viehunā. viehua. viehua. viehua. vienua. vienua. viehua. vienuā. vienuā. vienuā. vienuā. vienuā. dap. dap. dap. dap. tap, thap, thaph. bipākh birāk. bipākh birāk. bipākh birāk. bipikh lāyak. vinsāph sarp. lēyukh lāyuk. vinsāph vinsāf, yin sāf. virik ra. pēyškh nyūk. niyāk. niyāk. niyāk. niyāk. niyāk. niyāk. niyak. pēyškh hirēyek. karyūkh māriyāk. brāh-brāh brō. brōh. kabara. phikirāh fakīra. dizikh dīzek. phikirāh fikira. trēh tre. vyūruāh yūra. nazarā. dāp'zēkh dabzik. sapizāk, nazdīk, vyūruāh yūra. nazarā. dāp'zēkh dabzik. sapizākh sapizak. alāh alla, allah. gāsh bulbulāh bulbula. hōsh. kash, pash. khush. khush. khush. khush.		d^y ütuk,	mați mäh	matima.
dis h disuk. bīnāh bīnā. thövikh thāvik. dānāh dāna. thövikh thāvik. gŏnāh guna . milūvikh mīlvuk. wuchunāh vuchuna. trōwukh trāvuk. zanānāh zanānu. yēkh yek. vigināh vigiya. āyēkh āyak. daph dap. byākh biek, brāk. kuluph kulup. byēkh biek. shāph shāp. bacyōkh bachōk. kuluph kulup. löyukh lāyuk. yinsāph insāf, yin sāf. nyūkh nyūk. yūsūph yūsūf, yūsuf. anyūkh nyūk. tāph tāp. niyēkh niyak. tāph tāp. niyēkh niyak. brāh brō. hirēyěkh hirēyek. brāh brō. hirēyěkh hirēyek. brāh broh. karyūkh karūk. khabarāh kabara. möryūkh mārvūk, brūh-brūh bro-bro. mā'ryūk. shēharāh shehra. bözakh bōzak. phakīrāh fakīra. dizikh dīziek. phikirāh fikira. dizikh dīziek. phikirāh fikira. dizikh dīziek. phikirāh fakīra. dizikh dīziek. phikirāh fakīra. dap'zēkh dapzik. soh sa, su. sapūzēkh sapozak. suh sa, su. sapūzēkh sapozak. suh sa, su. sapāzēkh sapozak. suh sa, su. sapāsh būlbulā. hōsh hōsh. kālāh kāla. khūsh khush.		dyutuk.	wumāh	vuma.
thövikh thāvik. dānāh dāna. thövikh thāvik. gŏnāh guna . milūvikh milvik. wuchunāh vuchuna. trōwikh trāvik. zanānāh zanānu. yškh yek. vigʻnāh vigñya. āyškh āyak. daph dap. byākh bvēk, byāk. thaph tap, thap, thaph. byēkh bvēk. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh lāyak. saraph sarp. lōyikh lāyak. yinsāph nyūk. yinsāph nyūk. anyūkh nyūk. tāph tāp. niyēkh niyak. tāph tāp. niyēkh niyak. brāh brō. hvēyškh pveyak. brāh brō. hvēyškh harāk. khabarāh kabara. karyūkh kārūk. khabarāh kabara. bözakh bōzak. phakīrāh fakīra. dizikh dīziek. phikirāh fikora. lazakh lazak. trēh tre. nizīkh niezīk, niezīk, niezīk, niezīk, niezīk, niezīk, niezīk. sapūzēkh dap. dap. aniental niezīkh tre. trēh tre. trēh tre. trēh tre. trēh tre. sapūzēkh dapk. sapīzāh nazarāh nazara. dap'zēkh dapzak. sah sapīzāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh kāsh kash, pash. kālāh kāla. khūsh	hyotukh	hviituk.	nöh	nu.
thövakh, thåvuk. miliwakh milovuk. trôwukh tråvuk. yěkh yek. äyěkh äyak. byākh bölk, byāk. bogikh bölk. bogikh layak. saraph sarp. lôyukh layuk. nyūkh nyūk. nyūkh nyūk. péyěkh pogyak. broh. karyūkh harēyek. karyūkh karūk. möryūkh karūk. möryūkh bözak. bözakh bözak. dizikh dzvek. nvezik, nazdīk, nvezikh sapazal. alāh alla, allah. bulbulāh bulbula. lazakh kāla. wight vighyak. nilovukh vinsānh vinchuna. vinsānh vinchuna. vinsānh vinsān, vins	ditsükh	ditsuk.	bīnāh	bīnā.
miliwükh milowik. wuchunāh vuchuna. trowikh trāvik. zanānāh zanāna. yĕkh yek. vigʻnāh vignya. daph dap. byākh bök, byāk. thaph tap, thaph, thaph. byēkh bök. shāph shāp. bacyōkh bachōk. kuluph kulup. lōyikh lāyak. yinsāph yūsūf, yūsūf. nyūkh nyūk. yūsūph tāp. niyākh nyūk. tāph tāp. niyākh niyak. brōh brō. höreyēkh poyak. brōh brō. karyūkh kārūk. khabarāh kabara. möryūkh mārūk, brūh-brūh bro-bro. mā'ryūk. shěharāh shera. dazikh dzzek. phakīrāh fakīra. nizīkh nazāk, nozaīk, nozarāh nazar. dap'zēkh dabzik. suh so, su. alāh alla, allah. gāsh gāsh. kalah kāla. khosh khush, khush. kalah kāla.	thövikh	thāvik.	dānāh	dāna.
trôwukh trầuk. yěkh yek. äyékh āyak. byākh byēk, byāk. byēkh byēk. bacyōkh bachōk. löyikh lāyak. saraph sarp. lôyikh lāyuk. nyūk. nyūkh nyūk. nyūkh nyūk. rāh ra. pèyěkh h²rēyek. karyūkh kārūk. bözakh bözak. bözakh bōzak. bözakh lāzwe. nīzīkh n³azīk, n³azīk, nīzīkh n³azīk, nazdīk, nīzīkh nazarāh nazar. dāp¹zěkh dāla, allah. bulbulāh bulbula. luh-luh lolo, lolō. kaph tap, thap, thaph. shāp. sarp. laaph kulup. saraph sarp. ninsāf, yin sāf. yūsūph yūsūf, yūsuf. tāph tāp. rāh ra. brāh brō. brāh brō. brāh brō. brāh brō. brāh-brāh bro-bro. shēhrah fakīra. phakīrāh fakīra. phikirāh jūk²ra. tréh tre. vyūr³āh yūra. nazarāh nazar. sap gāsh gāsh. hōsh hōsh. khash kash, pash. khosh khush, khush.	thövükh,	thầvuk.	gŏnāh	guna .
yěkh yek. āyěkh āyak. byākh byēk, byāk. byēkh byēk. bacyökh bachōk. löyikh lāyak. saraph sarp. lôyikh lāyak. anyūkh nyūk. anyūkh nyūk. peyěkh preyak. bröh brō. krayūkh karūk. krayūkh karūk. krayūkh karūk. bözakh bözak. bözakh bözak. bözakh lazak. rāh ra. bözakh lazak. rāh brōh. krejěkh hrējek. krayūkh karūk. krayūkh karūk. krayūkh karūk. brūh-brūh broh. kabara. brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih brohon. kabara. brih bro-bro. mā'ryūk. brih-brūh bro-bro. mā'ryūk. brih-brūh bro-bro. mā'ryūk. brih bro-bro. mā'ryūk. brih bro-bro. mā'ryūk. brih bro-bro. mā'ryūk. brih bro-bro. shehra. phikirāh fakīra. phikirāh fakīra. phikirāh fakīra. phikirāh fakīra. phikirāh fakīra. shehra. shehr	milüvükh	milevuk.	wuchunāh	vuchuna.
äyěkh äyak. byākh byēk, byāk. thaph tap, thap, thaph. byēkh byēk. shāph shāp. bacyökh bachök. kuluph kulup. löyikh läyak. saraph sarp. löyukh läyuk. nyūkh nyūk. snyūkh nyūk. snyūkh niyak. pĕyěkh p³eyak. h³rēyēkh harēyek. karyūkh karūk. möryūkh mār³ūk, möryūkh bōzak. bōzakh bōzak. dizikh dīz³ek. phakīrāh fakīra. dizikh dīz²ek. nīzīkh n³azīk, n³ēzik, n³ezīk. nazarāh nazar. daph dap. thap, thap, thaph. kulup. saraph shāp. sarp. insāf, yin sāf. yūsūf, yūsuf. tāph tāp. rā. brāh brō. brāh brō. brāh brō. khabarāh kabara. brūh-brūh bro-bro. shēharāh shehra. phakīrāh fakīra. phikirāh fik²ra. trēh tre. nīzīkh n³azīk, n³ēzik, nēzīk. nazarāh nazar. dap¹zēkh dabzik. sapūzūkh sap²zah. suh so, su. sapūzūkh sap²zah. suh so, su. alāh alla, allah. bulbulāh bulbula. hosh hōsh. kālāh kāla. khāsh khash, khush.	trôwukh	tråvuk.	zanānāh	zanāna.
äyěkh äyak. byākh byēk, byāk. thaph tap, thaph. byēkh byēk. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh läyak. saraph sarp. lôyikh läyak. yinsāph insāf, yin sāf. nyūkh nyūk. anyūkh niyak. přeyěkh preyak. hörěyěkh hörēyek. karyūkh kặrūk. möryūkh māryūk, möryūkh māryūk, bözakh bözak. bözakh bözak. bözakh dizikh diziek. nizīkh nyazīk, nyēzik, nvēzīk, nazdīk, nvēzīk, nazdīk, nözikh sapazak. sapüzükh sapazak. sababak. saba	yěkh	yek.	vig ⁱ ñāh	vigñya.
byākh byēk, byāk. byēkh byēk. shāph shāp. bacyōkh bachōk. kuluph kulup. löyikh lāyak. saraph sarp. lôyikh lāyak. yinsāph insāf, yin sāf. nyūkh nyūk. nyūk. niyākh niyak. přeyak. hörēyekh preyak. karyūkh kārūk. karyūkh kārūk. karyūkh māryūk, möryūkh māryūk, bozakh bōzak. bözakh bōzak. dizikh dīzrek. nīzīkh nrazīk, nrēzik, nrēzīk, nazdīk, nrēzīk. sapūzūkh sapazak. sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh sapazak. sapūzūkh kāla. khāsh kāla.	äyěkh		daph	dap.
bacyökh bachök. löyikh läyak. löyukh läyuk. nyūkh nyūk. anyūkh nyūk. niyěkh niyak. přeyěkh přeyak. h°rēyek. karyūkh kärūk. märvūk, möryūkh mārvūk, brūh-brūh bro-bro. māiryūk. bözakh bōzak. dizikh dīzvek. nīzīkh nvazīk, nvēzik, nvēzīk, nazdīk, nvēzīk, nazdīk, nözarāh nazar. dáp'zěkh dabzik. sapizākh sap²zak. alāh alla, allah. bulbulāh bulbula. luh-luh lolo, lölö. kālāh kāla.		b ^y ēk, byāk.	thaph	tap, thap, thaph.
löyikh läyak. löyikh läyak. nyūkh nyūk. nyūkh nyūk. nyūkh niyak. niyak. peyekh niyak. peyekh poyeyak. horēyekh harēyek. karyūkh kārūk. möryūkh māroūk, bözakh bözak. bözakh bözak. lazakh lazak. nīzīkh noyazīk, nozatīk, nozarāh nozar. dap'zekh dabzik. sapüzūkh sapozak. alāh alla, allah. bulbulāh bulbula. luh-luh lolo, lölö. kālāh kāla. sapūsūh insāf, yin sāf. yinsāph tāp. rāh tāp. rah tāp.	byēkh	byēk.		$sh\bar{a}p.$
löyikh läyak. löyikh läyak. nyükh nyük. nyükh nyük. niyökh niyak. pöyökh pöyök. höröyökh höröyök. karyükh kärük. möryükh märük, möryükh märük, bözakh bözak. bözakh bözak. dizikh dözöyök. lazakh lazak. nizökh nöröik, nöröik	ESTATE OF THE PROPERTY OF THE PERSON OF THE	bachōk.	kuluph	kulup.
lôyukh lâyuk. yinsāph insāf, yin sāf. nyūkh nyūk. yūsūph yūsūf, yūsuf. anyūkh anyūk. tāph tāp. niyēkh niyak. rāh ra. pĕyĕkh p³eyak. brõh brō. karyūkh kārūk. khabarāh kabara. möryūkh mār³ūk, brūh-brūh bro-bro. mā¹ryūk. shēharāh shehra. bözakh bözak. phakīrāh fakīra. dizikh dīz³ek. phikirāh fik³ra. trē. tre. nīzīkh n³azīk, n³ēzik, trih tre. n³ezīk. nazdīk, vyūrūh yūra. nazar. dap¹zĕkh dabzik. soh sa, su. sapūzūkh sap²zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. luh-luh lolo, lölō. khash kash, pash. kālāh kāla. khösh khush, khush.		lāyak.		
anyūkh anyūk. tāph tāp. niyèkh niyak. rāh ra. peyěkh p²eyak. brõh brō. h²rēyěkh h²rēyek. brũh broh. karyūkh kārūk. khabarāh kabara. möryūkh mār²ūk, brūh-brūh bro-bro. mā²ryūk. shèharāh shehra. bözakh bözak. phakīrāh fakīra. dizikh dīz²ek. phikirāh fik²ra. trěh tre. nīzīkh n³azīk, n³ēzik, trih tre. n³ezīk, nazdīk, vyūrūh yūra. nēzīk. nazarāh nazar. dap¹zēkh dabzik. sŏh sa, su. sapūzūkh sap²zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lōlō. khash kash, pash. kālāh kāla.		lâyuk.	yinsāph	insāf, yin sāf.
niyêkh niyak. rāh ra. pêyêkh p²eyak. brāh brō. h²rēyēkh h²rēyek. brūh broh. karyūkh kārūk. khabarāh kabara. möryūkh mār²ūk, brūh-brūh bro-bro. mā¹ryūk. shēharāh shehra. bōzakh bōzak. phakīrāh fakīra. dizikh dīz²ek. phikirāh fik²ra. trēh tre. nīzīkh n³azīk, n³ēzik, trih tre. n³ezīk. nazdīk, vyūrūh yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. sŏh sa, su. sapūzūkh sap²zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lōlō. khash kash, pash. kālāh kāla. khŏsh khush, khush.	nyūkh	nyūk.	yüsüph	yūsūf, yūsuf.
pěyěkh přeyak. h°rēyěkh h°rēyek. karyūkh kārūk. märyūk, brüh-brüh bro-bro. māʻryūk. bözakh bözak. dizikh dīz'ek. nīzīkh n'azīk, n'ēzik, n'ezīk, nazdīk, nezāk. dap'zěkh dabzik. sapizakh sap°zak. alāh alla, allah. bulbulāh bulbula. luh-luh lolo, lölö. kālāh kāla.	anyūkh	anyūk.	tāph	tãp.
harēyēkh harēyek. karyūkh karūk. möryūkh māraūk, māraūk. brūh-brūh bro-bro. māraūk. bōzakh bōzak. dizikh dīzak. lazakh lazak. nāzāk, nazak, nazak, nazak, nazak, nazak, nazak, nazak, nazarāh nazar. dapazāk, dabzik. sapūzākh sapazāk. sapūzākh sapazāk. alāh alla, allah. bulbulāh bulbula. luh-luh lolo, lolō. kālāh kāla.	niyěkh	niyak.	$r\bar{a}h$	ra.
karyūkh kārūk. khabarāh kabara. möryūkh mār³ūk, brūh-brūh bro-bro. māryūk. shěharāh shehra. bözakh bözak. phakīrāh fakīra. dizikh dīz³ek. phikirāh fik³ra. lazakh trēh tre. tre. nīzīkh nvāzīk, nvēzik, vyūrūh yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. sŏh sa, su. sapūzākh sap³zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. kālāh kāla. khošh khush, khush.	pěyěkh	$p^{y}eyak$.	$br\bar{b}h$	
möryükh mär³ük, brüh-brüh bro-bro. möryük. shèharāh shehra. bözakh bözak. phakīrāh fakīra. dizikh dīz³ek. phikirāh fik³ra. lazakh trēh tre. nīzīkh n³azīk, n³ēzik, vyūrūh yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. sŏh sa, su. sapūzūkh sap³zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh. hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khosh khush, khush.	harēyěkh	harēyek.	brũh	broh.
mā'ryūk. shěharāh shehra. bōzakh bōzak. phakirāh fakīra. dizikh dīz¹ek. phikirāh fik⁴ra. lazakh lazak. trěh tre. nvēzīk, nvēzik, vyūrūh yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. sŏh sa, su. sapūzūkh sap³zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lōlō. khash kash, pash. kālāh kāla. khŏsh khush, khush.	karyūkh	karūk.	khabarāh	
bözakh bözak. phakīrāh fakīra. dizikh dīz³ek. phikirāh fik³ra. lazakh lazak. trēh tre. nīzīkh n³azīk, n³ēzik, vyūrāh yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. sŏh sa, su. sapūzākh sap³zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khosh khush, khush.	möryūkh	mār ^v ūk,	brũh-brũh	bro-bro.
dizikh dīzvek. phikirāh fikora. lazakh lazak. trěh tre. nīzīkh nvazīk, nvēzik, trih tre. nvēzīk, nazdīk, vyūruāh yūra. nēzīk. nazarāh nazar. dāp'zēkh dabzik. sŏh sa, su. sapüzūkh sapazak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khŏsh khush, khush.		$m\bar{a}^{i}ry\bar{u}k.$		
lazakh lazak. trëh tre. nīzīkh n³azīk, n³ēzik, trih tre. n°ēzīk, nazdīk, vyūrah yūra. nēzīk. nazarāh nazar. dāp¹zēkh dabzik. söh sa, su. sapūzūkh sap³zak. suh so, su. alāh alla, allah. gāsh jāsh. bulbulāh bulbula. hōsh. hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khosh khush, khush.	bőzakh	bözak.		
nīzīkh n³azīk, n³ēzik, trih tre. n°ēzīk, nazdīk, vyūr¹āh yūra. nēzīk. nazarāh nazar. dāp¹zĕkh dābzik. söh sa, su. sapūzūkh suh so, su. alāh allah. gāsh gāsh. bulbulāh bulbula. hōsh. hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khösh khush, khush.	dizikh	$d\bar{\imath}z^yek.$	phikirāh	$fik^{o}ra.$
n ^v ēzīk, nazdīk, vyūr ^u āh yūra. n ^v ēzīk. nazarāh nazar. dāp'zĕkh dabzik. sŏh sa, su. sapūz ^u kh sap ^a zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khŏsh khush, khush.	lazakh	lazak.	trěh	tre.
nēzīk. nazarāh nazar. dāp'zēkh dabzik. sŏh sa, su. sapūzūkh sapazak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khŏsh khush, khush.	nīzīkh	n ^y azīk, n ^y ēzik,		
dáp'zěkh dabzik. sŏh sa, su. sapüzükh sapazak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khŏsh khush, khush.		n ^v ēzīk, nazdīk,	vyūr ^u āh	yūra.
sapüzükh sap ^a zak. suh so, su. alāh alla, allah. gāsh gāsh. bulbulāh bulbula. hōsh hōsh. luh-luh lolo, lölö. khash kash, pash. kālāh kāla. khŏsh khush, khush.		nēzīk.		nazar.
alāh alla, allah. bulbulāh bulbula. luh-luh lolo, lölö. kālāh kāla. gāsh gāsh. hōsh hōsh. khash kash, pash. khosh khush, khush.	dápizěkh	dabzik.		
alāh alla, allah. bulbulāh bulbula. buh-luh lolo, lölö. kālāh kāla. gāsh gāsh. hōsh hōsh. khash kash, pash. khosh khush, khush.	sapüzükh	sapazak.		
luh-luh lolo, lölö. khash kash, pash. käläh käla. khösh khush, khush.		alla, allah.		
kālāh kāla. khosh khush, khush.	bulbulāh			
7-7 7-7	luh-luh	lolo, lölö.		
salāh salā. phāsh phāsh.	kālāh	kāla.		PARTY OF THE PARTY
	salāh	salā.	phāsh	phash.





KAULA	STEIN	KAULA	STEIN
yih suh		rahath	rahat.
nāsh		mārahath	
nish		dīshith	
öli-näsh		mashith	
manösh		mathith	
mĕ-nish		wŏthith	The state of the s
pēsh		dyüthuth	dyūthut.
pharosh		kath	
trēsh		kěth	k ^v et, kyet,
wōsh			kh ^v ath,
gwāsh	ghāsh, gāsh.		khyath.
ta wōsh	tavösh.	akith	aikith.
yīsāh	$ar{\imath} s ar{a}$.	kōtāh	kōta.
bakh ^a cöyish	bakcāyish,	nŏktāh	nukhta.
	bakhshāyish.	sakath	sak.
ath	at, ati, at, ati,	pölith	pāilith.
	$a^i t^i$, ath .	tulith	tulit.
öth	åth.	wölith	vålit.
tih	ti.	zölith	zālit.
böji-bath	bājavat.	math	mat.
dith	dit.	yimāmath	yimāmat.
kadith	kairit, kairit,	tāmath	tāmat.
	kairith.	yāmath	yāmat.
gandith	gandit.	khazmath	kismat.
wöridath	vairu dāth.	khizmath	khismat.
gath	gat.	nīth	nvit.
lögith	lāgit.	anith	anit.
shŏngith	shungit.	bonth	bont.
hath	hat, hat.	amānath	amanat.
hěth	het, hit, hitsan,	bronth	bront.
	hvet, hveth,	wanith	vanit.
	h ^v eth.	zīnith	zvēnith.
bihith	behit, bihit,	wüñüth	vañyit.
	bihith.	path	pat, path.
khath	khath.	pěţh	p'et, p'et, pyet,
tähkhīth	tākhīt, tākīt.		pyet, preth,
daskhath	daskath.		poeth.
maslahath	musla hat,	bāpath	bāpat.
	muslahat.	hāpath	hāpat.
nahīth	nahit.	hāputh	hāput.
ziyāphath	ziāfat.	papith	papit.
		P-Pulle	F-I



INDEX IN ORDER OF FINAL LETTERS gath



KAULA	STEIN	KAULA	STEIN
rāth	rāt, rāth.	wasith	vasit.
rěth	rit, ryeth.	söyīsth	sāyist.
rath	rat.	tath	tat, tath, tat".
barith	barit.	khatith	kaitith.
sŏmb ^a rith	sumbrit.	ratith	ratit, ratit.
khörāth	khārāt.	mŏkh ratith	mokratit.
phirith	phirit.	tsatith	tsaitith.
phīrith	phērit, phīrit,	wötith	våtit, väitith.
	phērith,	dabövith	dabāvit.
	pheirith.	wath	vat vath.
shīrith	shērit.	wäth	vāt.
watharith	vatairith.	wŏth	vut.
karěth	$ka^{i}rit.$	wŏth	vut, vut.
karith	karit, karit,	hôwuth	hâvut.
	kairit, kairit,	thāwath	thāvat.
	kairith, kairith.	thôvuth	thầvut.
koruth	karut, kurut.	wŏkavrth	vokavit.
marith	marit.	sŏmb ^a rôwuth	sömb ^a råvuth.
mārath	mārat.	trövith	travit, traivit,
mörith	mā ⁱ rit.		trāivith.
nīrith	nērit, nē ⁱ rith.		tråivith.
prath	prat.	tsāv ath	tsāvat.
pörith	päirit.	yĕth	yat.
pürith	päirit.	yith	yat, yat, yet,
sörith	sāirit.		yath.
sūrath	sūrath.	tarbyěth	tara byat.
khöbsürath	khâb surat,	mashīyĕth	mashiyat.
	khōbsurat,	zuryāth	zur vät.
104 70	khōb sūrat,	nasīyĕth	nasīyat.
	khōbsūrat.	nàsiyĕth	naisiyat,
	khōb-sūrath.		na ⁱ siyat.
mutsarith	mutsarit.	was yith	vasyat, vasyat.
dŏh ta rāth	dokhtarāt.	zāth	zāth.
sath	sat, sath.	büzith	bözit.
säth	sāth.	būzuth	bözuth.
rukhsath	rukhsat.	munazāth	mun ^ą zāt.
	rukhsath.	děva-zāth	dyav ^a zāth.
kösith	khāsit, khāisith.	t^{ah}	su, tsa, tsa, tsi,
lāl sath	$l\bar{a}l^asat.$		tsu.
phursath	fursath.	atsh	ats.
rvasth	vast.	gatsh	gats, gatsi.
		gwon	3, 3





KAULA	STEIN	KAULA	STEIN
shötsh	shūts.	phal	phal.
shëkhtsäh	sakhtsa.	tsātahāl	tsatahāl, tsātahāl.
kĕntsāh	k ^v ētsa.	jěl	jal.
tsöratsh	tsõrasta.	kāl	kāl.
vih	v ^v e.	shěkal	shakal.
wõh	voh.	lāl	lāl, lāl ^a , lal.
dawäh	dava, davā.	alīl	alīl.
dāwāh	dävä.	dalīl	dalīl.
hawāh	havā.	zalīl	zalīl.
bēnawāh	bē navā.	māl	$m\bar{a}l$, $m\bar{a}l^{a}$.
siwāh	siva.	mŏl	mul.
photuwāh	photu va.	lālmāl	lāl māl.
něcyuvāh	nichuva.	nāl	nāl.
yih	ye, yi, yim, yiy.	pal	pal.
yuh	yi.	as^al	asl, asal.
yüh	yi, yii.	tal	tal, thal.
töb ⁱ yāh	tāibya.	chěh tal	chetal.
	khyau.	putal	puțal.
áth ⁱ kyāh		wātal	vātal.
kyāh	k ^y a, kya, kyā,	mārawātal	māravātal.
	kyah. Cf. kyā.	tshāwul	tsävul.
	as ⁱ kya.	sawāl	savāl.
wārayāh	vārya, vārya.	$kut^aw\bar{a}l$	kuṭvāl, kuṭªvāl.
kötyāh	kāi tva, kāitva,	pyāwal	pyāv ^ą lą.
	kāʻtya.	azal	azal, azal.
āyĕ yih	āyiye.		
$z^a h$	za, ze, z ^v i.	Words en	ling in m
$z\bar{a}h$	za.	ām	ām.
hānzāh	hānza.	dim	dim.
Words er	iding in j	ādam	CONTRACTOR OF THE PARTY OF THE
bāj	bāja, bāja.	kadam	kadam, kadam.
kharaj	kharj, kharaj.	mukadam	mukadam.
māhrāj	mah ^a rāj.	sapodum	sapanum.
THE REPORT OF THE PARTY OF THE		yīdam	īdam.
	iding in l	göm	gōm.
	bulbul.	mangum	mangum.
dil	dil.	chěm	cham, chem.
	badal.	chim	chim, chum
	$g\bar{a}l$,		chum, chyum
hāl		chum	
bỗd hãl	bāndihāl.		chum ^u .



INDEX IN ORDER OF FINAL LETTERS wuchitom

TATE A	CHINEST	KAULA	STEIN
Lare chim	STEIN larichim.	wālanam	vāle nam.
lŏhlari chim	lõ larichim.	töñ ^u nam	tsäny nam.
wuchěm	vuchun.	dapanam	dapanam.
wuchim	vuchun	$dop^u nam$	dopu nam.
gōham	$g\bar{o}ham.$	dörinam	dā'ri nam.
lagaham	lagoham.	harĕnam	ka ⁱ ri nam.
tagrhĕm	tag ^v eham.	karinam	karnam.
pātashĕham	pādshaham,	korunam	kur nam,
	pādshaham,		kuru nam.
	pādshahan.	törinam	tā ⁱ ri nam.
khām	khām, kām.	tsāṭinam	tset ⁿ am.
muhim	mohim, muhim,	wanum	vanum.
	muh ^v im.	hāwanam	hāv ^a nam.
dop^uham	dop ham.	hôw ^u nam	haunam.
yibrāhim	ibrāhim.	thôw nam	thāunam.
môruham	mōrham.	trôw ^u nam	traunam,
khashĕm	khashim.		trāunam,
dyūthum	dyūthum.		trāunam.
kürütham	$k^{a}r tam.$	löy ^ü nam	lāyinam.
tsě kiir ^a tham	tsikar tam.	añām	añyām.
gatshěm	gats vem.	arām	arām.
kam	kam.	baram	baram.
hakīm	hakīm.	garam	garm.
hukum	hukam, hukm,	$mah^a ram$	maharam.
	hukum.	karĕm	kairim.
mahkam	mah kam,	karim	karim, kairim
	mahkam.	kiir ^ü m	kariim.
lākam	lākam.	yikrām	ikrām.
slāmalaikum	aslā malaikum.	narm	naram.
wālaikum	välai kum.	kasam	kasm, khasam,
ālam	ālam.		kasam.
gŏlām'	gulām.	kasam	kasam.
halam	halam.	āsim	āsim.
salām	salām, salāma.	ôsum	åsum.
zulm	zulm.	tam	tam.
nam	nam.	tim	tim, timi, timi.
nŏm	nom.	tum	tum.
lod^unam	ludanam,	ditam	ditam.
ioa-nam		ditim	ditim.
	ludanam,	běhtam	beh tam.
.,	ludnam.	$wuch^i t \bar{o} m$	vuch töm.
gatshanam	gatse nam.	wuchtom	occore corre.





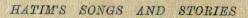
KAULA STEIN KAULA STEIN kètam kadan kadan kadan hāvtam thāutam, thāv kadān kadān karān. yitam yitam. kadun karun. korun, kudun, kodun, kodun, kadun,				
hāvtam hāvtam. thāvtam. thāvtam thāvtam thāvtam thāvtam, thāv kadān karīn. yitam yitam. kodun kodun, kodun, kudun, kodun, kudun, kodun, kudun, kudun, kudun thāwum thāwum. thāwum thāwum. dopūm. lodun lodun, ludun. mādān, maidān, gayām āyām. gandin gandin. gayām āyām. gandin gayēm gayēm. gandin gayēm sān jām. pātashēha-sandēn sandyam. pēyēm peyem. nāyidam nāyidan, nāyidan, nāyidan, dapīzēm dapēzīm. zādam zādam. pādshāhzādam Words ending in n lagān lagān. lagān. sābān bāban. sāhiban sāhiban. nagān nāgan. shūbān sābān. mangān nagan. söban sāban. mangān nagan. sābān sāban. mangān pargan. söban sāban. mangān nagan. sabān. han han, han, han, han, han, han, han,				
thāvtam thāutam, thāv tam. kadān kadun kadun, bēztam yitam. yitam. bōztam. thāvum thāvum, tāvum. kudun. kadun kadun. kadun kadun. thāvum thāvum thāvum. kudun. kudun. lodun lodun, ludun. mādān, ma'dān, ma'dān, ma'dān, ma'dān, ma'dān. gandin. sandam. sandum. payām bān'ām. tasandēn tasandēn tasanden. vanyūm van'ūm. gardam vadān. pēyēm peyem. nöyidam nāyidam. dapyām dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. dap'ām. lāgān lagān. bōban bāban. sāliban. nāgan nāgan. söban sāban. sāliban. nagān nagan. söban sāban. marsawāgan manyān. pargan. pargan. pargan. pargan. söban sāliban. mangān pargan. sāban. biyābān sāliban. mangān pargan. biyābān biyā bān. zāgān. tan han, han, han, han, han, han, han, ha	khětam	$k^{y}e$ tam.		
tam. yitam yitam yitam bōz tam. thāwum dop"wam dop"wam dopīm. ayām āyām āyām. ayām āyām. diyūm diyūm. gayēm. sandin sa	hāvtam	hāvtam.	kaḍān	kaḍān karān.
yitam yitam. bōz tam. kodun, kodun, kudun, bōztam bōz tam. kudum. kudum. kudum. kudum. kudum. kudum. lodum lodum, ludum. wavim vavim. mödān mādān, maidān, yim gum. gandim gandim. gundum. diyūm dīyūm. gandim gandim. gundum. sandim. pādshāhas sandem. yardam. pardam. gardam yardam. pyōm pyōm. wadān vadān. nāyidam. pēyēm peyem. nōyidam nāyidam. nāyidam. dapvām. dapvām. dapvām. dapvām. dapvām. zādam pādshāhzādam pādshāhzādam. lodim. bāban bāban. nāgam nāgam. nāgam. shūbām shōbān, shūbān. nagam nāgam. nāgam. shūbām sābam. mangām nāgam. shūbām sābam. mangām nāgam. shūbām sābam. mangām nāgam. sābam sābam. mangām nāgam. sandim. lobum lobum. pargam pargam. sabām sābam. mangām nāgam. sabām sābam. mangām nāgam. sabām sābam. sabām. sabām baham. baham baham. baham baham. sabām dādēm dāden. subhām subhām. subhām subhām. subhām. subhām gadām garām. chām chām, chum. gadām garām. chām chām, chum. sachēm achām, chām, chum. shādām tsārām. lichim lichim.	thāvtam	thāutam, thāv	kadōn	koron ^v .
böztam böz tam. thävum thävum thävum thävum thävum dopim. lodum lodum lodum, ludum. wavim vovim. mödän mädän, maidän, maidän, maidän gandin gandin. gayām äyām. gamdin gandin gandin. sandin, pödshahas vanyūm vinim. gardan gardan vadān. pijom pyöm. wadān vadān. nāyidan, nāyidan, dapyām dapiām. zādan pātashāhzādan lagān. lodun bāban bāban. nāgan nāgan. hāgan. logun. bāban bāban. nāgan nāgan. shūbān sāhban. nagan nagan. nagan. söban sāban. nagan pargan. söban sāban. mangān mangān. pargan. söban sāban. mangān mangān. pargan. söban sāban. mangān mangān. pargan. söban sāban. han han, han, hen. kālacēn kālichen. bahan bahan. subhān subhān. subhān subhān. subhān subhān. subhān subhān. subhān gadān garān. chān chān, chin, chin, lichin. tichin		tam.	kadun	karun.
thäwum thävum, tävum. dop"wam dopīm. wawim varım. wawim varım. wiyim yim. āyām āyām. gayēm. diyūm. gayēm. gayēm. sandēn. sandēn. sandēn. sandin. gayām. sandēn. sandin. gayām. sandēn. sandin. gayām. sanden. sandin. gayām. sanden. sandin. gayām. sanden. sandin. gayām. sanden. sandin. pādshahas sandyan. banyām. banyām. banyām. pyōm. pyōm. pyōm. pyōm. pyōm. peyēm. dapvām. dapān. lagān. lagan.	yitam	yitam.	kodun	kodun, kudun,
dop wam dopūm. wàwim vavm. yim yim. āyām āyām. āyēm āyem. diyūm. gayēm gayem. shājyām tsān jām. pātashēha-sandēn pyōm pyōm. pöyēm peyem. dap žām. dap žām. dap žām. gardan pyōm pyōm. banyām. dap žām. an an. bön bun. bāban bāban. shūbān shōbān, shūbān. shūbān sāhiban. shūbān sāhiban. shūbān sāban. shūbān sāhiban. shūbān bāban. shūbān sāhiban. sabān sabān. bahan bahan. bahan bahan. bahan bahan. sabān bahan. sabān bahan. sabān bahan. sabān sabān. bahan bahan. bahan bahan. bahan bahan. bahān dādēn dāden. gadān garān. chān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, ch nān chān, chān, chān chān chān, chān, chān, chān chān, chān, chān, chān chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān chān, c	böztam	bōz tam.		korun, kurun.
wawimvarvm.mödänmädän, ma'dän,yimyim.gandingandin.äyämäyäm.gandingundun.diyimdiyüm.sandensandin,gayemgayem.sandensandyan.shäyämsan yūm.pädshahasanyūmañyūm.sandenpädshahasanyūmañyūm.sanden.banyōmbanyōmtasanden.gardanvanyūmvan rūm.gardangardan.pyōmpyōm.wadānnāyidan,pěyempoydannāyidan.dapyāmdap an.zādanpädshāh zādan,dapyāmdap an.logun.pädshāh zādan,dapizempādshāhzādan.logun.pädshāh zādan,words ending in nlogun.logun.logun.bönbun.logun.logun.logun.böhanbāban.nāgan.logun.nigm.shibansāhiban.nagan.nigm.nigm.söbansāban.nagan.nigm.nigm.söbansāban.nartsavāganmartsavāgan.biyābānbiyā bān.zāgān.nan tasevāngan.biyābānbiyā bān.zāgān.han.zabānzabān.bahan.bahan.bahanbahan.bahan.bahanbahan.bahan.dādēndāden.subhān.subhān.gadāngadān.chān, chān.thādāntsārān.lichin. <td>thäwum</td> <td>thāvum, tāvum.</td> <td></td> <td>kadin, kadun.</td>	thäwum	thāvum, tāvum.		kadin, kadun.
yim yim. āyām āyām. āyēm āyem. diyim diyim. sandēn sandēn sandin. gayēm gayem. sandin. gayēm gayem. sandin. sandyan. bānyām. bānyām. bānyām. dapvām. bön bun. böhn bun. bāban bāban. shūbān shōbān, shūbān. shūbān sāhiban. shūbān sāhiban. shūbān sāhiban. han lobun. bāban bāban. shūbān sāhiban. mangān lobun lobun. pargan pargan pargan. söban sāban. mangān han han, han, hen. kālacēn kālochen. racēn rachen. dādēn dāden. gadān gadān gadān gadān gadān gadān gadān gadun. tshādān tsārān. lichin.	dop^uwam	dopūm.	lodun	
āyām āyām. gandin gandin. āyēm āyem. gondun gundum. diyūm dīyūm. sandēn sandin, gayēm gayem. sandyan. shājyām tsān* jām. pātashēha-sandēn pādshahas anyūm añyūm. sandyan. banyōm ban*ām. tasandēn tasanden. pyōm pyōm. wadān vadān. pēyēm peyem. nöyidan nājydan. dapvām dapvām. zādan pātashāhzādan pādshāhzādan. bon bun. logun lāgun, lōgun. bāban bāban. nāgan nāgan. shūbān shōbān, shūbān. nagān nagān. shūbān sāhiban. mangān mangān. lobun lobun. pargan pargan. söban sāban. nagan nāgan. kālacēn kāl*chen. bahan bahan. racēn rachen. bāhān subhān. gadān garān. dadēn dāden. subhān suban. gadān garān. chān chān, chūn. gadan gudun. tshādān tsārān.	wawim	vavim.	mödān	mādān, maidān,
äyĕmäyem.gondungundun.diyūmdīyūm.sandēnsandin,gayĕmgayem.sandēnsandan.tshājyāmtsān* jām.pādshāhassandyan.banyōmban*ām.tasandēntasanden.wanyūmvan*ūm.gardangardan.pyōmpyōm.vadān.nāyidan.pēyĕmpeyem.nöyıdannāyidan.dapyāmdap*ām.zādanpādshāh zādan.dāp*zēmdap*zim.zādanpādshāh zādan.Words ending in nlāgānlagānlagān.bön bun.lôgun lāgun, lōgun.bāban bāban.nāgannāgan.sibban sāhban.naganmangān.lobun lobun.parganpargan.siban sāban.mangānmangān.biyābān biyā bān.zāgān zāgān.pargan.zabān zabān.han han, han, hen.kālacēn kāl*chen.bahanbahan.racēn rachen.běhān bihān.subhān.dăn don.subhānsubhān.gadān garān.chān chān, ch*ān.godun gudun.achēn achān.tshādān tsārān.lich*n lichin.	yim	yim.		maidān.
diyūm dīyūm. gayēm gayem. tshājyām tsān² jām. banyūm añyūm. banyūm ban²ām. tasandēn tasandēn pyōm pyōm. pēyēm peyem. dapyām dap²ām. dapyām dap²ām. dapyām dap²ām. dapyām dap²zim. Words ending in n an an. bön bun. bāban bāban. shūbān shōbān, shūbān. shūbān sāhīban. nigīn nigīn. shūban sāban. nangān lobun lobun. pargan pargan biyābān bāban. martsavāgan biyābān biyā bān. zabān zabān. kālacēn kāl²chen. dān don. kālacēn kāl²chen. dān don. dādēn dāden. gadān garān. gadān tsārān. bichin. lichin bichin. bichin. bichin. bihān. subhān subhān. subhān subhān. subhān subhān. subhān subhān. subhān subhān. suban. suban. chān chān, chān.	āyām	āyām.	gandin	gandin.
gayèm gayem. tshājyām tsān² jām. anyūm añyūm. banyōm ban²ām. pyōm pyōm. pyōm pyōm. dapyām dap²ām. dapyām dap²ām. an an. bön bun. bāban bāban. söhban sāhiban. söhban sāhiban. söban sāban. biyābān biyā bān. zabān zabān biyābān biyā bān. zabān zabān biyābān biyā bān. zabān biyābān bālan. siban bālan. siban baban. söban sāban. söban saban. söban saban. saban bahan. bāhan bahan. bāhan. bāhan bahan. subhān. subhān. subhān. subhān. subhān. subhān. suban. chān chān, chān, chān, chān, chān, chān, chān, chān, chān, chān, chān. soban. soban. suban. chān chān, chān. sibhān. sibhān. suban.	äyĕm	āyem.	gondun	gundun.
tshājyām tsān" jām. pātashēha-sandēn pādshahas anyūm añyūm. banyōm ban"ām. tasandēn tasanden. yardan. yyōm pyōm. yadān vadān. pēyēm peyem. dapyām dap"ām. dāp'zēm dapazim. an an. bön bun. bön bun. bāban bāban. söhiban sāhiban. söhiban sāhiban. tobun lobun. söban sāban. tobun lobun. söban biyā bān. zabān zabān. biyābān biyā bān. zabān zabān. biyābān biyā bān. zabān kālochen. bāhan bāhan. bāhan bāhan. biyābān biyā bān. söhan sāhiban. biyābān biyā bān. sabān bāhan. ahan. biyābān biyā bān. sabān bahan bahan. biyābān biyā bān. sabān bahan bahan. bihān. sabhān subhān. subhān subhān. subhān subhān. subahan suban. gadān garān. chān chān, chān	diyūm	dīyūm.	sanděn	sandin,
anyūm añyūm. banyōm banyām. banyōm banyām. wanyūm vanyūm. pyōm pyōm. pyōm pyōm. dapyām dapyām. dapyām dapyām. dapyām dapazim. words ending in n an an. bŏn bun. bŏn bun. bōhan sāban. shūbān sābiban. söhiban sāhiban. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zabān zabān. kālacēn kāl*chen. dāden dāden. gaḍān garān. gaḍān garān. gadun. tohin. banan dan. kasandēn tasanden. yardan. yardan. nāyidan. pādshāhzādan. pādshāhzādan. pādshāhzādan. hagān lagān. hagan nāgan. nagan. nagan nagan. pargan pargan. pargan pargan. biyābān biyā bān. zāgān zāgān. kālacēn kāl*chen. bahan bahan. behān bihān. subahan subhān. gaḍān garān. chān chān, ch*ān. goḍun guḍun. thādān tārān.	gayĕm	gayem.		sandyan.
banyōm banyām. wanyūm vanyūm. pyōm pyōm. peyem. dapyām dapyām. dapyām. dapyām. dapyām. dapyām. dapyām. dapazim. Words ending in n an an. bŏn bun. bōhan bāban. shūbān shōbān, shūbān. sobiban sāhiban. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zabān kālechen. bāhan bāhan. kālacēn kālechen. dōn don. kālacēn dāden. gaḍān garān. goḍun guḍun. thādān tārān. tasandēn tasanden. gardan gardan. nāyidan. nāyidan. pādshāhzādan. pādshāhzādan. pādshāhzādan. nāgan nāgan. nagan. nagan nagan. nargan pargan. pargan pargan. biyābān biyā bān. zāgān zāgān. han han, han, hen. bāhan bahan. subhān subhān. subahan subhān. subahan suban. chān chān, chān, chān. goḍun guḍun. thādān tārān.	tshājyām	tsān ^y jām.	pātashĕha-sandĕn	pädshahas
wanyūm vanyūm. pyōm pyōm. peyem peyem. dapyām dapyām. dapyām dapotām. dapotām. pātashāhzādan pādshāh zādan. pātashāhzādan pādshāh zādan. pātashāhzādan pādshāh zādan. pātashāhzādan pādshāh zādan. pādshāhzādan. bon bun. logun lāgun, lōgun. bāban bāban. shūbān shōbān, shūbān. sohiban sāhiban. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zabān zabān. han han, han, hen. kālacēn kālochen. don don. subhān subhān. dādēn dāden. gadān garān. chān chān, chān. godun gudun. tshādān tārān.	anyūm	añyūm.		sandyan.
pyöm pyöm. pĕyĕm peyem. dapyām dapvām. dapvām. dapvām. dapvām. dapvām. pātashāhzādan pādshāh zādan. pātashāhzādan pādshāh zādan, pādshāhzādan. bön bun. bön bun. bāban bāban. shūbān shōbān, shūbān. söhiban sāhiban. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zabān zabān. han han, han, hen. kālacēn kāl*chen. dŏn don. dādēn dāden. gaḍān garān. goḍun guḍun. thādāān tārān. wadān vadān. nāyidan nāyidan. pādshāh zādan. pādshāhzādan. pādsn. nāgan nāgan. nangān mangān. pargan pargan. zāgān zāgān. kālacēn kāl*chen. bahan bahan. subhān subhān. subhān subhān. suban. chān chān, ch*ān. goḍun guḍun. thādāān tārān.	banyōm	ban ^y âm.	tasanděn	tasanden.
pēyēm peyem. dapyām dapyām. dapyām dapyām. dapyām dapazim. Zādan zādan. pādashāhzādan pādshāh zādan, pādshāhzādan an an. lagān lagān. bŏn bun. lôgun lågun, lōgun. bāban bāban. shūbān shōbān, shūbān. nigīn nigīn. söhiban sāhiban. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zabān zabān. kālacēn kālachen. dön don. dāden dāden. gadān garān. godun gudun. tshādān tārān.	wanyūm	van ^v ūm.	gardan	gardan.
dapyām dapvām. dapvēm dapvēzim. dapvēzim dapvēzim. pātashāhzādan pādshāh zādan. pādshāhzādan pādshāh zādan, pādshāhzādan. pādshāhzādan. lagān lagān. lagān lāgan. lāgun, lōgun. hāban bāban. shūbān shōbān, shūbān. sohiban sāhiban. lobun lobun. soban sāban. lobun lobun. pargan pargan. söban sāban. han han, han, hen. kālacēn kālvehen. dān don. dādēn dāden. gadān garān. godun gudun. thādāān tārān. lagān lagān. nāgan. nagan. nagan. nartsawāgan martsevāngan. bahan bahan. bahan bahan. chān chān, chvān. godun gudun. thādāān tārān.	pyōm	pyöm.	wadān	vadān.
dáp [†] zěm dap ^q zim. Vords ending in n an an. bŏn bun. bōban bāban. shūbān shōbān, shūbān. söhiban sāhiban. lobun lobun. söban sāban. söban sāban. söban sāban. mangān mangān. söban sāban. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zāgān zāgān. zabān zabān. kālacēn kāl ^q chen. dŏn don. dādēn dāden. gaḍān garān. goḍun guḍun. thādāān tārān. pātashāhzādan zādan. pādshhāhzādan. nāgan nāgan. nangān mangān. pargan pargan. pargan. pargan. biyābān biyā bān. zāgān zāgān. bahan han, han, hen. běhān bihān. subhān subhān. subhān subhān.	pěyěm	peyem.	nöyidan	nāyidan,
Words ending in n an an. bon bun. bon bun. boban bāban. shūbān sāhiban. bohun lobun. bohun lobun. soban sāban. biyābān biyā bān. zabān zabān. biyābān biyā bān. zabān zabān. biyābān biyā bān. biyābān biyān. bibān.	dapyām	$dap^{y}\bar{a}m.$		nāiydan.
Words ending in n an an. bon bun. bon bun. bohan bāban. shūbān shōbān, shūbān. sohiban sāhiban. bobun lobun. soban sāban. biyābān biyā bān. zabān zabān. kālacēn kālochen. racĕn rachen. don don. dādēn dāden. gaḍān garān. goḍun guḍun. biyā bān. pādshāhzādan. nāgan lāgun. nigīn nigīn. nangān mangān. pargan pargan. pargan. rartsawāgan martsevāngan. bahan han, han, hen. bahan bahan. behān bihān. subahān subhān. subahān suban. chān chān, chān. goḍun guḍun. sachēn achan. bichin.	dapizem	dapazim.	zādan	zādan.
an an. lagān lagān. bön bun. lôgun lâgun, lōgun. bāban bāban. nāgan nāgan nigān. shūbān sāhīban. nigān mangān. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zāgān zāgān. zabān zabān. han han, han, hen. kālacēn kāl*chen. bahan bahan. racĕn rachen. běhān bihān. dŏn don. subhān subhān. dāděn dāden. sub*han suban. gaḍān garān. chān chān, ch*an. goḍun guḍun. achēn achan. bich*n lichin.			pātashāhzādan	pādshāh zādan,
bờn bun. lôgun lầgun, lõgun. bāban bāban. shūbān shōbān, shūbān. nigīn nigīn. söhiban sāhiban. lobun lobun. söban sāban. biyābān biyā bān. zabān zabān. kālacēn kālochen. dŏn don. dādēn dāden. gaḍān garān. goḍun guḍun. tshāḍān tārān.	Words en	ding in n		pādshāhzādan.
bāban bāban. shūbān shōbān, shūbān. söhiban sāhiban. lobun lobun. söban sāban. biyābān biyā bān. zabān zabān. kālacēn kālochen. dŏn don. dādēn dāden. gadān garān. godun gudun. shādān bāban. nāgan nāgan. nangān mangān. pargan pargan. rargan zāgān zāgān. han han, han, hen. bahan bahan. subhān subhān. subhān subhān. chān dādēn. godun gudun. sachēn achan. bichin.	an	an.	lagān	lagān.
shūbān shōbān, shūbān. söhiban sāhiban. hobun lobun. söban sāban. biyābān biyā bān. zāgān zāgān. zabān zabān. kālacēn kālachen. don don. dādēn dāden. gaḍān garān. goḍun guḍun. söhiban. nartsawāgan martsevāngan. racgān zāgān. han han, han, hen. bahan bahan. behān bihān. subahan suban. chān chān, chān. subahan suban.	bŏn	bun.	lôgun	lågun, lögun.
söhiban sāhiban. mangān mangān. lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zāgān zāgān. zabān zabān. han han, han, hen. kālacēn kālochen. bahan bahan. racēn rachen. běhān bihān. dŏn don. subhān subhān subhān. dādēn dāden. subohan suban. gaḍān garān. chān chān, choān. goḍun guḍun. achēn achan. tshāḍān tārān. lichin.	bāban	bāban.	nāgan	nāgan.
lobun lobun. pargan pargan. söban sāban. martsawāgan martsevāngan. biyābān biyā bān. zāgān zāgān. zabān zabān. han han, han, hen. kālacēn kāl*chen. bahan bahan. racēn rachen. běhān bihān. dŏn don. subhān subhān. dāděn dāden. sub*han suban. gadān garān. chān chān, ch*ān. goḍun guḍun. achēn achạn. tshāḍān tšārān. lich*n lichin.	shūbān	shōbān, shūbān.	nigīn	nigīn.
söban sāban. biyābān biyā bān. zabān zabān. kālacēn kālachen. bahan bahan. racēn rachen. běhān bihān. dāděn dāden. gadān garān. godun gudun. tshādān tārān.	söhiban	sähiban.	mangān	mangān.
biyābān biyā bān. zabān zabān. kālacēn kāl³chen. racēn rachen. dōn don. gaḍān garān. goḍun guḍun. tshāḍān tārān.	lobun	lobun.	pargan	pargan.
zabān zabān. han han, han, han. kālacēn kālacēn kālacen. bahan bahan. racēn rachen. bĕhān bihān. dŏn don. subhān subhān. dādēn dāden. subahan suban. gadān garān. chān chān, chān, chān, godun gudun. achēn achņn. tshādān tārān. lichin.	söban	sāban.	martsawāgan	martsevāngan.
kālacēn kāl ^a chen. bahan bahan. racēn rachen. běhān bihān. dōn don. subhān subhān. dādēn dāden. subahan suban. gadān garān. chān chān, chān, chān, chān suban. godun gudun. achēn achan. tshādān tārān. lichin.	biyābān	biyā bān.	zāgān	zāgān.
racĕn rachen. dön don. dön don. subhān subhān. dāděn dāden. subahan suban. gadān garān. chān chān, ch³ān. godun gudun. subahan suban. thādān tārān.	zabān	zabān.	han	han, han, hen.
dòn don. subhān subhān. dādèn dāden. sub ^a han suban. gadān garān. chān chān, ch ^y ān. goḍun gudun. achĕn achạn. tshādān tārān. lich ⁱ n lichin.	kālacĕn	kāl ^o chen.	bahan	bahan.
dāděn dāden. subahan suban. gadān garān. chān chān, ch³ān. godun gudun. achēn achan. tshādān tārān. lichin.	racěn	rachen.	běhān	bihān.
gaḍān garān. chān chān, chणān. goḍun gudun. achĕn achạn. tshāḍān tsārān. lichin.	dŏn	don.	subhān	subhān.
godun gudun. achën achan. tshādān tārān. lich ⁱ n lichin.	dāděn	dāden.	subahan	suban.
godun gudun. achën achan. tshādān tārān. lichin.	gadān	garān.	chān	chān, ch ^y ān.
tshādān tsārān. lichin lichin.		gudun.	achĕn	achan.
		tsārān.	lichun	lichin.
		Cf. thārān.	wuchān	vuchān.



INDEX IN ORDER OF FINAL LETTERS Gralen

SI

KAULA	STEIN	KAULA	STEIN
wuchin	vuchān.	pöthin	pāthin, pātin.
wuchün	vuchan, vuchin,	karithan	kairtan.
3760	vucun.	ôs ^u than	östan.
wuchun	vuchun, vuchun,	tshun	tiin.
	vucun, vucuna.	gatshan	gatsan.
wuchahan	vucehan.	gatshān	gatsān, gatsun.
shĕhan	shahan.	pryutshun	prütsun,
pātashāhan	pādshahan.	dawāhan	davāhan.
pātashĕhan	pādishahan,	mŏkalāwahun	mukalāva hun.
F	pādshahan,	jān	$j\bar{a}n$.
	pādshahan,	dujān	dujān.
	pādshahan,	rājĕn	rājan.
	pādshahan.	tuj ^ü n	tuh jin, tujen,
ratshi-han	ratsa han.		tujyen.
khān	khān.	kan	kan.
khěn	khyen.	kun	kona, kun.
6khun	ākhun, âkhun.	ō-kun	ōkun.
köd-khān	kād khān.	path-kun	pata kun,
likhan	likhan.		patkun.
likhān	lekhān.	lĕkan	lekan, luekan.
mahalakhān	mahala kān,	lōkan	lōkan.
	mahalakhān.	mulkan	mulken.
lyukhun	likhun.	makān	makān.
musla-han	muslahan.	lā-makān	lā makān.
kanahan	kanahan.	shĕnākan	shinākan.
pinhān	pin hām.	pakān	pakān.
pahān	pahan, pahan.	pakun	pakun.
taraphan	tarfan.	mārakan	mārakan.
yūsūphan	yusūfan.	miskīn	miskīn.
kari-han	kaidihen.	cālān	chālān
nāra-han	nārahan.		chālāna.
shĕn	shen.	ningalān	ningalān.
dēshān .	dēshān.	hĕlĕn	helen.
nishin	nishan, nishin,	cholun	cholun, chulun.
	nisan.	phŏlān	pholān.
nishīn	nishīn.	shölän	shōlan.
hamnishīn	ham nishīn.	mŏkalan	muklan.
athan	athan.	lālan	lālan.
bata-han	battahan.	malan	malan.
tsheth han	tsethan.	krālan	krālan.
kathan	kathen.	tsrālĕn	terālin.





KAULA	STEIN	KAULA	STEIN
tulān	tulān.	köd-khūnan	kādkhānen.
* tulin	tulin.	nishīnan	nishīnan.
tulun	tulun.		nishīnan.
putalěn	putalin.	hamnishīnan	ham nishīnan.
wātalan	vātolan, vātolan.		ham nishīnan
mārawātalan	māravātalan,	tshanān	tsanān.
	māravātelan,	tshunun	tsunun.
	māravātalan,	$k^a nan$	kanan.
	māre vātalan,	kanān	kanān.
	māre vātolan,	asmānan	asamānan.
	mārevātalan,	lõnān	lönän.
	märevätalan.	nanān	nanān.
tsalān	tsalān.	pananěn	panenen.
walān	valān.		paneneñy,
wālān	vālān.		panen ven.
wālun	vālun.	tiy nanān	tīnanān.
wolun	vulun.	zanānan	zanānan,
kuț ^a wālan	koṭvālan,		zanānan.
	kutvālen.	panin	panven.
mukadaman	muka daman.	shetanan	shētānan.
gāman	gāman.	wanan	vanan, vanan,
shāman	shāman.		vanān.
lamān	lamān.	wanän	vanān.
gŏlāman	gulāman,	wanun	vanun.
	gulāman.	wonun	vunun.
nŏman	noman.	cyānĕn	chān"en,
armān	armān.		chvāñyen.
asmān	asmān.	myāněn	myänen.
sāmān	sāmān.	zānan	zānān.
timan	timan, timan.	zaněn	zanen, zan ^v en.
yiman	yiman, yiman.	zēnan	$z^{\eta}\bar{e}nan$.
sulaymān	sulaimān.	zēnān	zēnān.
mizmān	mēz ^a mān.	iiñ ⁱⁱ n	añyēn, anyin.
nīn	nīñy.	tshuñ ^ü n	tsinvan, tsiñyen.
anän	anān.	zañĕn	zanyen.
anōn	anon.	pān	pān.
anun	anun, anun.	dapān	dapān, dapān,
onun	anun.		dopān.
banān	banān.	dapun	dapun.
$d^a n \bar{a} n$	dönān.	dopun	dopun.
khānan	kānan.	borun	borun, burun.



INDEX IN ORDER OF FINAL LETTERS

SL sötin

KAULA	STEIN	KAULA	STEIN
sŏmb ^a rān	sumb ^a rān.	pör ^ü n	pāran.
dūran	dūran.	pūrun	pörun, purun.
gudarun	gudarun.	prärän	prārān.
töyiphdāran	täifadāran.	srān	srān.
kārdāran	kārdāran.	sārān	sārān.
garan	garan.	misaran	misren.
bög ^a rĕn	bāgaren.	trěn	tren.
sõdägäran	sõdāgaran,	tārān	tārān.
avella.	södägäran.	katarān	katerān.
āhan-gārān	ahengāran.	pětarun	pitarun.
harān	harān.	mutsarěn	mutsarin.
khōran	kuran.	mutsorun	muts ^a run.
phērān	phērān.	jānāwāran	janavāran.
thaharān	tah ^a rān.	yāran	yāran.
wŏtharān	vutherān,	, yīran	yiran.
	vutharān ^v .	yīrān	īrān.
tshārān	tsārān.	guzarān	guzrān.
	Cf. tshādān.	wazīran	vazīran, vazīran.
mējĕran	mējaran.	sān	sān.
karān	karān.	āsun	āsun.
karěn	katrin, katrin.	khasān	khasān.
karin	karin, ka ⁱ rin.	kôsun	khāsun, khōsun.
karun	karun.	yinsān	insān, yinsān.
korun	karun, korun,	põsan	päsan, päsan.
	kurun.	ös ^{il} san	åsan.
kiir ^ü n	karan, karun,	wasān	vasān.
	kariin, karan,	tān	tān.
	karun, kairin,	ditin	dithin, ditanas.
	kairin, korun.	hatan	hatan.
phakīran	fakīran,	pŏkhtan	pukhtan.
	fakīran.	shētān	shētān.
lārān	lādān, lārān.	bikarmājētan	vikarmājitan.
marān	marān.	latan	latan.
morun	mårun, mörun.	pōtĕn	$p\bar{o}t^{y}en.$
naran	naran.	hāpatan	hāpatan.
nērān	nerān, nērān.	rětan	ritan.
nērun	nērun.	rotun	rotun, rutun.
paran	paran.	baritěn	bart ^y en.
parān	padān, parān.	satan	satan, satan.
pīran	pīran.	sötin	saitin, sāitin,
porun	padun.		sāitin.
STATE OF THE PARTY			



mastan HATIM'S SONGS AND STORIES



KAULA	STEIN	KAULA	STEIN
mastan	mast,	banôwun	banåvun.
grēstěn	grēst ^u en.	manganôwun	mange nåvun.
nayistān	nayis tān,	dakhanāwān	dakhe nāvān.
4.67	nayis tān ^y .	pakanāwān	pakanāvān.
tōtan	tötan, tötan.	khananôwun	khanenåvun.
wātān	vätän.	tshananövin	tsananāvin.
thävtan	thāv ^u tan.	garanāwān	gara nāvān.
dyutun	dvitthun, dvutun,	karanôwun	karanåvun.
	d ^v ütun, dyutun,	karanövün	kar naviñy.
	dyiitun.	wätanäwan	vāt ^a nāvan.
hyotun	hviitun, hyiitun.	wātanôwun	vāte nō vun,
tsŏn	tsun, tsuan.		vātanāvun,
bātsan	bātsan, bātsan,		vatanåvun.
	bātsen.	wātanöw ^ü n	våtanāvun.
ditsan	ditsan, ditsan,	wāna-wān	vān ^a vān.
	ditsun.	parzanāwān	parzenāvān.
hětsan	hitsan.	parzanôwun	parze nå vun,
hěts ^ü n	hitsan, hitsan,		parze nau vun.
	hitsun, h ^y eten:	pāwun	pāvun.
shěkhtsan	shakhtan.	pěwān	p ^v evān, p ^v ivān.
pāntsan	pāntsen.	riwān	rivān.
wan	van.	trāwān	trāvān.
wān	vān.	trôwun	trāvun, trāvun,
bôwun	båvun.		tråvun.
cĕwān	$ch^{y}av\bar{a}n.$	tröv ^ü n	trāvun.
něcivěn	nechavin,	nôtuwān	nōt ^u vān.
	nechevin.	wartāwān	vartāvān.
wŏranĕcivén	vura n ^y ech ^a vin.	yiwān	yivān.
diwān	divān.	bāyĕn	bäyen.
$g \bar{o} v^{\bar{a}} n$	gåvun.	biyĕn	beyen.
bāgwān	bāgvān.	cĕyĕn	chayen.
hĕwān	$h^{y}ev\bar{a}n.$	khŏdāyĕn	khudāyen.
hôwun	hâvun, hōvun.	pätashöhiyěn	pādshahiyan.
chāwān	chāvān.	khyōn	khyån, kyŏn.
chāwun	chāvun.	tujyān	tu jān.
khĕwān	khyavān,	lāyān	lāyān.
	khyevān,	löyin	lāyin.
	$k^{y}av\bar{a}n$.	löyün	lāyin.
thāwān	thävän.	lôyun	lāyun, låyun.
thôwun	thầvun.	khālyūn	khā lyūn.
lalawān	lalavān.	wālyūn	vālyūn.



INDEX IN ORDER OF FINAL LETTERS sodaga



KAULASTEINKAULASTEIN $ny\bar{u}n$ $ny\bar{u}n$ $p\bar{a}naw\bar{o}\bar{n}$ $pane\ v\bar{a}^{i}n^{i}$ $niy\bar{u}n$ $n\bar{v}\bar{u}n$ $p\bar{a}ne\ v\bar{a}\bar{n}y$ $peqin$ $p^{u}iyen$ $p\bar{a}ne\ v\bar{a}\bar{n}y$ $m\bar{o}ry\bar{u}n$ $m\bar{a}^{i}ry\bar{u}n$ $p\bar{a}ne\ v\bar{a}\bar{n}y$,
niyūn nīyūn. pāne vāny, pāne vāny, pāne vāny	,
pěyin p^{ν} iyen. pāne väñy	,
Pogui P again	
phutaryūn phuta ruūn. pane vāny	
zan zan. pānawūñ pānevāñy.	
zān zān. katawañ kata vany.	
zīn zīn, yāñ yāñy.	
$b\ddot{o}zan$ $b\ddot{o}zan$. Words ending in r	
7	
7	
T- T-	
our bar.	
guour guo r, guour.	
interest interest	r,
With the state of	
De-Ritabati Co historia.	
againar again.	
recourt, recourt,	
our wour.	
Words ending in \tilde{n} söbir säbir.	
āñ āñy. töbīr tā bīr.	(D
gŏdañ guḍa¹ny, guḍeny, zabar zabar, zabªr,	300
gudeñy. zabar.	
kangañ kangañ. dar dar, dar.	
kañ kan ⁱ . dūr dūr.	
kiñ kani. bědār bedār, bēdār	
kākan kākin". dīdār dīdār.	
tān tānye, tāny. bahadūr bahadūr,	
kus-täñ kustāny. bah ^a dūr.	
ot ^u -tāñ ottāñy, ot ^u tāñy. andar andar.	
yotu-tāñ yuttāñy. běbi andar bebindar,	
yut ^u -tān yutāny. nĕnd ^a r nindar.	
yotān yu tāny. gar gar.	
yutāň yutāňy. gār gār.	
wŏñ vu, vuny. gör gār, gāṭri.	
wuñ vo, vu, vũ, vun, agar agar.	
vony, vun ^v , āgur āgur.	
vuny, vony, parwardigār parvardigār	
vuñy. södāgar saudāgar.	
L1	





KAULA	STEIN	KAULA	STEIN
södägär	saudāgar,	khumār	kumār.
	saudāgār,	shĕhmār	shahmar,
	södāgār,		shahmär.
	sodāgar.	shumār	shumār.
lāgar	lägar.	bĕ-shumār	bē shumār,
nān-gār	nān gār.		bēshumār.
yĕngar	yingar.	kashmīr	kashmīr.
zargar	zargar.	nār	nār.
bözigār	bāzi gār.	nēr	nēr.
har	har.	sŏnar	sunar.
bahär	bahār.	zārapār	zāra pār,
shëhar	shahar.		zāra pār.
mashhür	maushūr.	wŏpar	vupar.
khar	khar, kar.	sar	sar.
khŏr	khur.	asar	asar.
khör	kār.	sär	sār.
mŏhar	mohar, mohur.	sēr	sēr.
pahar	pahar, pahar.	sīr	sīr.
kuphār	kuphār.	sūr	sūr.
saphar	safar.	sangsär	sang sār.
wöphīr	vāphīr.	takhsīr	tahsīr.
shĕmshēr	shamshēr.	kusūr	kosūr.
$n\bar{e}th^ar$	nēth ^a r, n ^v ētar.	misar	misar.
pathar	pathar, patar,	samsār	samsār.
	patar.	tõr	tori.
zahar	zahar, zehar.	abtar	ābtar.
mējěr	mējar.	khötir	khātir.
kar	kar, kar.	tsēr	tsēr.
kär	kār.	tsor	tsōr.
kõr	kör.	tsūr	tsūr.
bakār	bakār.	vir	vir.
phakir	fakīr.	bāwar	bāvar.
lashkar	lashkar.	wumĕdwār	vumedvār.
pëshkär	pëshkär.	jānāwār	jān ^a vār,
kukar	kukar.		jānavār.
nakār	nakär.	sawār	savār.
nökar	naukar, nāūkar.	baktāwār	bakhtāvār.
lār	lär.	zōrāwār	zörāvār.
mār	mär.	yār	yār, yāra.
amār	amār.	uōr	yōr.
běmār	bimār, bīmār.	dyār	dyār.
		-94.	



INDEX IN ORDER OF FINAL LETTERS kor has



KAULA	STEIN	KAULA	STEIN
hushyär	hushār.	palangas	palangas,
tayār	taiyār.		palangas,
zār	zār.		palangas.
zõr	zōr.	tēgas	t ^v ēgas.
bāzar	bāzar.	togus	togus.
nazar	nazar, nazar,	hĕs .	has.
	nazar.	sub ^a has	subhas.
mônzur	månzūr.	chĕs	chas, ches.
wazīr	vazīr.	chis	chas, chis, chus.
		chus	chus.
Words en	ding in s	yih chus	yichus.
ās	ās, ås.	yim chis	yimchis.
ābas.		wŏñ chus	vuchus.
dŏbas	dobas.	khŏra chěs	khurachas.
khābas	kābus.	wuchus	vuchus.
söbas	sābas.	dŏhas	dohas.
dis	disa.	aj ^a dāhas	azhdahas.
badis	badis.	sõdāhas	sõdahas,
dödis	dāidis.		sõdahas. *
khŏdas	khudas.	mangahas	manga has.
ködis	kāidis.	hihis	hihis.
kākadas `	kākadas.	lyukhuhas	lyiikhas.
madis	modis.	pātashāhas	pādshahas,
andas	andas.		pādshāhas.
cĕndas	chandas.	pātashĕhas	pādshahas,
handis	handis.		pādshahas,
sandis	sandis, sandis.		pādshāhas,
pātashěha-sandis	pādshahasandis.		pādshahas,
khāwandas	khāvandas,		pādshahis,
	khāvandas,		pādishāhas.
	kāvandas,	khas	khas.
	kāvandas,	murkhas	murkhas.
	kāvandas.	lyukhus	l ^v ükhas.
zādas	zādas, zādas.	$on^u has$	anhas.
shāhzādas	shahzādas.	tshun ^u has	tsun has.
pātashāhzādas	pādshāh zādas.	añĕhas	añye has.
gōs	gås, gōs.	$dop^u has$	dop has, dophas,
gös	gās, gās, gås.		duphas,
ãgas -	āgās.		dopuhas.
bāgas	bāgas, bāgas.	yūsūphas	yusūfas, yūsufas.
nāgas	nāgas, nāgas.	koruhas	kurhas, kur has.



phut ruhas

KAULA

phutor has

tamāshĕs

athas

bathis

kuthis

üñüthas

koruthas

môruthas

wothus

byūthus

ditsuhas

gatshĕs

wötshüs

witshis

loyuhas

nyūhas

Viijus

rājes

kās

kus

akis

duniyāhas

wārayāhas

kombakas

poshākas

malikas

shënäkas

sheharakis

carkas

sabakas

dākas

trownhas

zithis

manoshěs

STEIN

baithis.

kutis.

anythas.

kur thas.

votus.

byuthus.

zvithis.

vatsās.

trāu has,

lōyahas.

nyū has.

lajis.

kās.

leus.

akis, akis.

sabakas.

dākas.

poshākas,

malikas.

shinākas.

sheharakis.

khumba khas.

sabakas.

pushākas.

char kas, charkas.

KAULA STEIN phutarhas. tökis tāikis, tākis. uitikis yeti kis. tamāshas. dōzakas. manoshas. dozakas athas, atas. ölis ålis. wibalis. yiblis kuthis, kutis, dilas dilas. khalas kalas. khalās khalās. lālas lālas. mölis māilis, māilyis. mör thas. nālas vothus, vuthus, nālas. palas palas. pyālas pyālas. sālas sālas. ditsa has. sölas sālas, sålas. musalas. muslas gatsas, gatses, gatsves, gatsyes. paharawölis pahara vālis. vutsas, vutsus. zālas zālas, zālas. mas mas. amis amis, amis, trāvhas. amis suu, aimis, aimis. ādamas ādamas. pěmõs duny has, pyimös. shikmas. duinihas. shikamas vāryahas. gŏlāmas gulāmas. hala mas, halamas rājas, rājas. halamas. halamas.

němis namis, n'emis. arāmas arāmas. tsūrimis tsūrimis. tamis tam' suy, tamis, taimis. satimis satyamis.

yimis yamis, yemis. doyimis duyamis. löyimas lāyamas. trěvimis treyimis. badanas badanas. badanas.



INDEX IN ORDER OF FINAL LETTERS loy anas

SL y^anas

KAULA	STEIN	KAULA	STEIN
kādinas	karvinas.		kurnas,
kodunas	kuranas.		kür ^a nas.
mödānas	maidānas,	kür ^ü nas	kar nas, karanas,
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	maidānas,		karanas, .
	māidānas.		karanos,
nādānas	nā dānas.		karanas,
$gond^unas$	gundanas.		karnas,
gānas	gānas, gānas.		kur ^a nas,
hūnis	hūnis.		kiir ^a nas.
subahanas	subahanas.	māranas	māranas.
chānas	ch ^y ānas.	srānas	srānas.
khānas	khānas, kānas.	āsanas	āsanas, āsinas.
lyukhunas	lvilkhanas,	ôs ^u nas	ås nas.
.,	l ^v iikhunas.	kôs ^u nas	khās ^a nas.
göj ^ü nas	gāj ^a nas.	bŏṭanis	buttanis.
khöj ^u nas	khājinas.	ditinas	ditinas.
kanas	kanas.	nayistānas	nayis tānas.
khôlunas	kōlnas.	tsaṭanas	tsatanas.
- tulinas	tulinas.	dyut ^u nas	dyüth ^u nas,
$tul^u nas$	tul ^u nas.		d^y ü t^u nas,
dāmānas	dāmānas.		dyut ^a nas,
tshununas	tsunanas.		dyutanas,
	tsununas,		dyutanas,
	tsununas.		dyut ^u nas,
pananis	pananas,		dyüt ^u nas.
	pananis,	ditsünas	ditsanas.
	panenis.	hětsanas	hitsanas.
wonunas	vununas.	hēts ^ū nas	hitsanas.
pānas	pānai, pānas,	wanas	vanas.
	pānas, pānes.	wonus	vonus.
dopunas	dopu nas,	thávinas	thāu nas.
	dopunas,	thowunas	thōunas.
	$dop^u nas$,	thôw ^u nas	thāunas,
	dopunas,		thầu nas.
	dopunas.	thiiv ^u nas	thāunas,
tropunas	tropunas,		thầu nas.
•	trupanas.	mŏkalôw ^u nas	mukalāu nas.
karĕnas	kairinas.	cyönis	ch ^v ānis.
karinas	karinas.	lāyānas	lāyānas.
korunas	kuranas,	lôy ^u nas	lāy ^a nas.
	kuranas,	löy ^ü nas	lā'yinas.





KAULA	STEIN	KAULA	STEIN
myönis	mēinis, muēnis,	shĕhmāras	shah māras,
	m ^v ē ⁱ nis.		shahmāras.
zinis	zinas, zinis.	nāras	nāras.
būz ^u nas	bözus.	sŏnaras	sunaras.
görzānas	gārzānas.	sīras	sīras, sīras.
lüzünas	lazanas,	sūras	sūras.
	lazanas.	samsāras	samsāras.
sapañĕs	sapañyes.	apsaras	afsaras.
dapas	dapas.	yāras	yāras, yāras.
dapus	dapus.	phyūrus	ph ^u ūrus.
dopus	dopus, dopusa.		p ^v ūrus.
drās	drās.	wazīras	vazīras, vazīras.
dēras	dēras, dēras.	ôsus -	ås, åsus.
garas	garas.	ösis	åsis.
guris	guris.	ös ^ü s	ashis, āsus.
sõdāgaras	saudāgāras.	dāsas	dāsas.
södägāras	saudāgāras,	kôsus	khōsus.
	södāgāras.	saniyāsas	sanyāsas.
grīsti-garas	grest garas,	tas	tas.
	grēsta garas.	hatas	hathas, hatas.
shĕharas	shahras,	hatis	hatis.
	shah ^q ras,	khātis	katis.
	shaharas,	matis	matis.
	sheharas,	mumatis	momatis.
	sheharas.	națis	natis.
kharas	kharas.	jěnatas	jana tas,
khöris	khāris.		jan ^o tas,
sapharas	safaras,		janatas.
	safaras.	hāpatas	hāpatas.
mējeras	mējaras, mējeras.	rātas	rātas, rātas.
karas	karas.	rĕtas	ritas.
karis	kairis.	karitās	kari tõs.
karōs	karōs.	trațis	tratis.
karus	karus.	tõtas	tötas, tötas.
- korus	kurus.	khotu tas	khutas.
kürüs	karis.	nata tas	natatas.
phakīras	fakiras, fakīras,	trātas	tatas.
* 100	fakīras.	wôtus	võtus.
shikāras	shikāras.	dyutus	dyutus.
löris	lāris.	hyotus	h ^v iitus.
maris	maris.	dits"s	dithas.



INDEX IN ORDER OF FINAL LETTERS waniv



KAULA	STEIN	Word end	ling in to
naphtsas	naptsas.	KAULA	STEIN
wöts ^ü s	vātsus, våtsus.	pānts	pānts, pānz. °
tsās	$p^{y}\bar{e}z$.		
shĕkhtsas	shakhtsas.	Words en	ding in v
rātsas	rātsas.	āv	āv, āu.
věs	vis.	děv	dyau.
něcivis	n ^v ech ^a vis	gav	gau, gau, gāu,
hôwus	hāvus.		gāu.
thāwus	thāvus.	särigav	sarigau.
parzanôwus	parzanāvus.	hav	hau.
wör ⁱ vis	vāravis.	$h\bar{a}v$	hāu.
yĕs	yas.	běhiv	bihu.
yus	yis, yus, yüs.	khěv	khyāu.
āyĕs	āyas, āyes.	thāv	thầu.
biyis	beyes, beyis,	gatshav	gatsau.
Oigio	biyas.	gatshiv	gats ^v u, gatsyu.
böyis	bāyis.	jāv	jāo.
budyōs	budi ås.	malakav	malikau.
khŏdāyĕs	khudāyas.	pakiv	pakyu.
AND AND AND ADDRESS OF THE PARTY AND ADDRESS O		$\bar{a}lav$	ālau.
gayĕs lāyus	gayas.	pŏlāv	polāu, pulāu.
	lāyus.	tsaliv	tsalau, tsalvu,
saniyās	sannyās, sanyās, sanyās.		tsal ^y u.
	p ^y ōs, pyås, pyōs.	wālav	vālau.
pyös		dimav	dimau.
pěyěs	pyeyes.	nimav	n^y emau.
rŏpayĕs	rupias, rupias.	nŏmav	nomau.
drāyĕs	drāyas.	karěmav	karimau.
lādyēyĕs	lāḍēyes.	timav	timau, yimau.
tsajyēyĕs	tsajēs.	yimav	yimau.
suy yĕs	suyyas.	gumaro	Cf. yimau.
suy yus	suyyus.	yimöv	yimau.
gandizes	gandi zyes.	nāv	nāu, nāv.
mang ⁱ zĕs	$ma^in^yg^azas.$	něv	nyû.
māzas	māzas.	baniv	bañyau.
pözas	pāzus.	āshěnāv	åshnāu,
wuz ^ü s	dajis.	dore read	$\bar{a}sh^i n \bar{a}v$,
Words on	ding in t or t		$\hat{a}s^i$ $n\bar{a}v$.
		asmānav	
mast	mast.	zamīnav	
rapat	rapat.	waniv	
phōrsat	försat.	cocoreco	





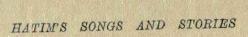
		TT ATTT A	STEIN
KAULA	STEIN	KAULA	läidyau.
zaněv	zainyau.	lāḍyāv	
zānav	zānau.	gayāv	gayau. khyau.
pěv	pyau.	khyauv	A CONTRACT OF THE PARTY OF THE
bārav	bārau.	khěyěv	kheyau.
drāv	drāu.	tujyāv	tu jāu.
gudariv	gud ^a ryau.	tahalyav	tahalyau.
khabardārav	kabar dārau,	mŏkalyāv	muk ^a lyau.
	kabardārau,	namyōv	nam ^v au.
	khabar dārau,	nyūv	nyū.
	khābardārau.	banyāv	banyāŭ.
khārav	kārau.	banyōv	banāu.
shērav	shērau.	pyauv	pyau.
tshārav	tsārau.	dapyāv	dapyau.
khrāv	krāu.	mŏdaryiv	mudr ^y au.
karav	karau.	$h^a r y \ddot{o} v$	haryau.
kariv	$ka^{i}r^{y}u.$	lāryāv	lāiryau.
phakīrav	fakīrau.	prāryāv	prāiryau.
nērav	nērau.	trövyuv	trąvyu.
nīriv	nēru, nēr ^v ū,	zuv	zu.
	nëryū, në ryu.	bāzav	bāzau.
pīrav	pīrau.	nazarbāzav	naz ^a r bāzau,
trāv	trāu.		nazar bāzau.
torav	tsorau, tsorau.	XX	ding in a
tsūrav	tsūrau.	words en	ding in y
	Cf. tsūrau.	ay	ai.
wasiv	vas ^y u, vasyu.	$\bar{a}y$	āi, āy.
tāv	thäu.	ąy	ai, ai.
vuchitav	vuch tuy.	ôy .	āy, äy.
wanitav	vanito, vani tov.	$b\bar{a}y$	bai, bāi, bāy.
satav	satau.	bŏy	buy.
tsāv	tāu, tāv.	grīsti-bāy	grēst bāy,
wātsāv	vātsau.	and the second second	grēsta bāy.
thávitav	tāivtau.	dŏy	duy.
trövitav	trāvitoh.	buday	budai.
- būzitav	boz tuv.	ahaday	ah ^a dai.
rūzitav	rōzi tuv.	khŏdāy	khudā, khudar.
thöviv	thātvyû.	dödiladay	dāidus ladai.
nawav	navau.	zinday	zindai.
phaharawāv	pahre vāv.	wāday	vādai.
diyiv	diyu, diyu.	jyāday	zhāday.
dŏyav	doyau.	pyāday	pyāday.



INDEX IN ORDER OF FINAL LETTERS gay may

KAULA	STEIN		KAULA	STEIN
gay			jāy	
dagāy			mājiy	
aagag	dagāy.		rājy	
mangay	mangai.		kiy	
tagiy	tagi, tagi.		okuy	
hay	hai.		üküy	
hāy			hargāh-kiy	
	chai, che, chi,		gŏdañukuy	
cheg	chay, chāy,		tamyukuy	
	chiy.		lāy	CONTRACTOR OF THE PROPERTY OF
chiy	chi, chiy, chiiy.		balāy	
chuy			balay	
citag	chiv, chiy,		sŏdurabalay	
	cüy.			
hargāh-ay	harga hay.		jělöy kŏlay	
khĕy	khyaiy.		mŏkåliy	
tim-hay	tim hai, tim hay.			
an ⁱ hay	an hai.		salay	
koruhay	kur hai.		hawāla-y	
kürühay	karhai.		may	mai.
warihy	vairi.		amiy	amı.
mot ^u hay	muthai.		amiy	
tithay	tithai.		dimay	
tithiy	$t\bar{t}th^i$.		dimōy	dimor.
wŏthiy	vuithī.		$log^u m^{\ddot{u}} y$	
	ithai.		hěmay	
yithay			ladaham-ay	
yuthuy	h ^v üthuy, yüthuy.		khĕmay	$k^{y}emai,$ $k^{y}em\bar{a}y.$
tyuthuy	tithuy, tüthuy,		dyūthumay	
29 10.1019	tuthuy,		dālomuy	
	tyutuy.		wanimay	
gatshiy	gate, gati ^v ,		wonumay	
3.0.1.9	gatsiy.		bög ^a rēmay	bāge rēmai.
wiitshüy	vatsāyas.		tamiy	tami, tami,
manganövihay	manga nāvihai.		contreg	taimi, taimi.
yihōy	yahoi.		támiy	tami.
yihuy	yohoi, yi hāy,		timay	
gurung	yohāy, yühoi.		timay	
yŏhay	yohoi.	4	yimay	yimai.
yuhay	yohoi.		yimōy	yimöy.
yuhuy	yühay.		gayemay	gai ma.
ganag	gunay.		gay may	you mu.





	ENT OF INDIA .
may sura the	y

			KAULA	STEIN
KAULA	STEIN		añĕy	añyai.
nay	nai, nāi, nay,		gŏdañiy	gudenvi, gudeny,
	nāye.		goçunug	gudenyi,
niy	niy.			gudeñyī.
bŏ-nay	bunai.		kuñüy	kuiniy.
yith-nay	yit ^a nai.			atāny.
gatshanay	gatsanai.		otāñy wuñ ^ü y	vun ^y ai.
kunuy	kunuy.			
pakanay	pakenai.		myöñ ^a y	myeñyīy.
wālanay	vāle nai.		pay	pai.
timanüy	tima nai,		$p\bar{a}y$	$p\bar{a}y$.
	timanai.		dapay	dapai,
yiman ^ü y	yimanuy,			$dapar{a}i.$
	yimaniy.		dapiy	$da^ip^iy.$
ananay	ananai.		dopuy	dopuy.
kananay	kananuy.		rāy	rāy.
nonuy	nunnuy.		baray	bare ^v .
panunuy	panenuy,		drāy	drāy, drāy.
P	panunuy.		driy	driy.
zalānay	zanānai.		běbi andar ^ü y	bebindairi.
zanānay	zanānai.		grāy	grāy.
pānay	pānai.		karay	karai, kare ^v .
dapanay	dap ^a nai.		koruy	kuruy.
$dop^u nay$	dopunai.		köriy	$k\bar{u}d^{\nu}i.$
korunay	kur nayi.		maray	marai.
sa nay	sanai.		tsě māriy	tsimāiri.
CHANGE TO SELECT THE SECOND SE	sõnuy.		susarāray	sus ^a rārai.
sônuy	kāsanuy.		sôruy	są̃ruy, są̃ruy,
kāsunuy	zāsanuy.			sōiri, soira.
zāsanuy	dyutanay.		söriy	sāirē, sāiri.
dyutun ^ü y			mutsaray	mutsarai.
wanay	vanai, vanāi.		say	sāi, say, sāy, sai.
waniy	vanë.		sŏy	sai.
hôwunay	haūṇai, hâṇnai.		suy	su, suy.
wālawunuy	vāle vunuy.		āsiy	åsi.
trôw ^u nay	trầu nai,		ös ^ü y	ås suy.
	trāunai.		gōsay	
wātawunuy	vāta vunuy.		khasiy	
atsawunuy		7-24	chěsay	
yinay			chusay	
byonuy			kusuy	
cyônuy				
myônuy	туб пиу.		musāy	necesar.



INDEX IN ORDER OF FINAL LETTERS



KAULA	STEIN	KAULA	STEIN
amisay	ami suy, ami süy,	dŏnaway	dona vai, donuvai,
	ami say,		donovai,
	ami süy,		dunuvai.
	ami suy,	trěnaway	trina vai.
	a ⁱ mi suy.	trāviy	
tamisüy	tami süy,	trôwny	
	tạm ⁱ süy.	yiy	and anih aniv
pānasūy	pāne suy.		yey, yiy. yiy.
wasiy	vasīy.	yīy	yiy.
tay	tai, tặi, tặy.	diyiy	diyiy.
	ti, tī, tvey.	chĕyĕy	
A STATE OF THE PARTY OF THE PAR	at^i , $atih$.	wanayĕy	
ätiy	at^i .	sakharyēy	sakhr ^v ai.
otuy	atuy, otuy.	kūriyĕy	kūdye.
ditay	dithai.	visiyiy	visyāi.
	hatai.	yiyiy	yeyiy, yiyiy,
mŏktay	muhtay.		$p^{y}eyiy.$
patay	patai.	рогиу	
sātay	sāthai.		
söty	sāit, sāith, sāith,	Words ending in z	
	sāithi, sāithi,	az	az.
	$s ilde{a}t^{y}$.	$b\bar{o}z$	$b\bar{o}z$.
sötiy	sāithi, sāithi,	bandükbāz	bandūk bāz.
	$s\bar{a}^ith\bar{\imath}.$	cīz	chīz. •
tatiy	tati.	tīrandāz	tīran dāz.
ataty	ataty.	kākaz	kākad.
yitay	yi tai.	māz	māz.
yutuy	yütuy.	kunz	kunz.
tsay	triiy.	manz	manz.
tsäy	tāi.	shranz	shränz.
hāway	hāvai.	pöz	pāz.
chiway	chu vai, chu voi.	raz	raz.
thāway	thāvai.	wāz	vāz.
yimav ^ü y	yim ^a vuy.	özīz	âzīz.







ADDENDA ET CORRIGENDA

PAGE xxix, last line of text. For "Wahab", read "Wahb".

110, 1. 11. Read gör-zānas.

151, l. 15. Read dukhtar-ĕ-khāsa.

271, l. 17. For thôwun, read thövün.

308, 1. 25. Read grēstěn.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For $k\bar{a}^i t^{\nu}a$, read $k\bar{a}i t^{\nu}a$.

450, col. b, 1. 6. For khētam, read khětam.

466, col. b, l. 17 from foot. For shākh, read shākha.

